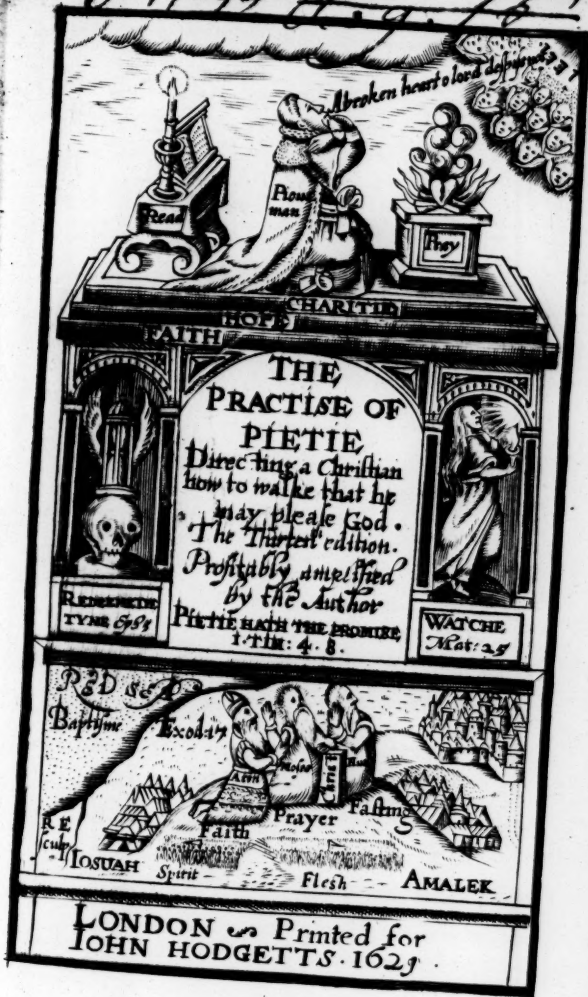


B-17-99

Aug. 16



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TO
THE HIGH
AND MIGHTY

Prince, CHARLES,
Prince of Wales.

CH RIST IESVS
the a PRINCE
of Princes, *blesse*
your Highnesse
with length of
dayes, and an increase of all
Graces, which may make you
truly prosperous in this life, and
eternally happy in that which is
to come.

1. Tim. 4. 15
Apoc 17. 14

Jonathan *shot* ^b three Ar-
rowes, *to drine David further*
off from Sauls furie: and this is
the third Epistle which I haue
written, to draw your Highnesse
A 2 *neerer.*

1. Sam. 20.
20.

THE EPISTLE

^c 2. Chron.
34.3.

^a Quia monet
ut facias
quod iam fa-
cis, ipse mo-
nendo laudat,
& hortatus
comprobat
acta suo
^b 2. Cor. 8.7.

neerer to Gods fauour, by dire-
cting your heart to begin (like
Iosiah) in your ^c youth, to seeke
after the God of David, (and
of Iacob) your Father. Not but
that I know, that your Highnes
doth this without mine admoni-
tion; but because I ^a would with
the Apostle, haue you, to ^b a-
bound in euey Grace. in Faith,
and Knowledge, and in all dili-
gence, & in your loue to Gods
seruice and true Religion. Ne-
uer was there more neede of
plaine and vnfaigned Admoni-
tions: for the Comicke, in that
saying, seemes but to haue pro-
phecied of our times. Obsequi-
um amicos, veritas odium parit.
And no maruell: seeing that
wee are falne into the dregs of
Time, which being the last, must
needes be the worst dayes. And
how can there bee worse, seeing
Vanitie knowes not how to bee
vainer, nor Wickednesse how to
be more wicked? And whereas
here-

DEDICATORIE.

heretofore those have beene counted most holy, who have shewed themselves most zealous in their Religion: they are now reputed most discreet, who can make the least profession of their Faith. And that these are the last dayes, appears evidently; because the Security of mens eternall state hath so overwhelmed (as CHRIST foretold it should) all sorts: that most who now live, are become lovers of pleasures, more than lovers of God: And of those, who pretend to love God. O God! what sanctified heart can but bleed, to behold how seldome they come to prayers? how irreuerently they heare Gods Word? what strangers they are at the Lords Table? what assiduous spectatours they are at Stage plaies? where (being Christians) they can sport themselves to heare the Vassals of the diuell scoffing Religion, & blasphemously abusing phra-

Mat. 25 1,
&c.
2. Tim 3 4.
Exemplum
acc. d. 1. De
adversitate,
miseris, que
Theatrum
adit, & inde
cum Demo
niis relit. Ita
que in exor
cismo cum o
neraretur ma
giculus spiri
tus, quod au
sus est fidei
aggred: coa.
stiter & in
stissimè quidē
(inquit) fici,
in uico eam
intem, Tert.
de spect. lib.
cap 26.

THE EPISTLE

Therefore
Tertullian in
cap. 6 calles
the stage,
Diaboli Ec-
clesiam, &
Cathedram
pestilentiarū.
Iam. 5. 9.

Apoc. 22. 20.

Mat. 25. 8.

ses of holy Scripture on their Stages, as familiarly as they use their Tobacco-pipes in their bibbing-houses. So that he who would now-a-days seeke in most Christians for the power, shall scarce almost find the very shew of godlinesse. Neuer was there more sinning, neuer lesse remorse for sinne. Neuer was the Iudge neerer to come, neuer was there so little preparation for his Comming. And if the Bridegroom should now come; how many (who thinke themselves wise enough, and full of all knowledge) would be found foolish Virgins, without one drop of the Oyle of saving Faith in their lamps? For the greatest wisdom of most men in this age, consists in being wise, first, to deceive others, and in the end, to deceive themselves.

And if sometimes some good booke haps into their hands; or some good motion cometh
into

DEDICATORIE.

into their heads, whereby they are put in minde to consider the vncertaintie of this life present; or how weake assurance they haue of eternall life, if this were ended: and how they haue some secret sinnes, for which they must needs repent here, or be punished for them in Hell heereafter: Security then forthwith whispers the Hypocrite in the Eare, that though it be fit to thinke of these things; yet, It is not yet time, And that hee is yet young enough (though hee cannot but know, that many millions as young as himselfe, are already in Hell, for want of timely repentance.) Presumption warranteth him in the other Eare; that hee may haue time hereafter, at his leisure to repent: and that howsoeuer others die, yet he is farre enough from death, and therefore may boldly take yet a longer time, to enioy his sweet pleasures, and to increase

THE EPISTLE

Prou. 6. 10.

his wealth and greatnesse. *And hereupon (like Salomons slug-gard) he yeelds himselfe to a little more sleepe, a little more slumber, a little more folding of the hands to sleepe in his former sinnes: till at last, Despaire (Securities ugly Hand-maide) comes in vnlooked for, and shewes him his Houre-glasse: dolefully telling him, that his time is past: and that nothing now remaines, but to dye, and bee damned. Let not this seeme strange to any, for too many haue found it too true: and more, without more grace, are like to be thus soothed to their end; and in the end snared to their endlesse perdition.*

Iude, vers 3

In my desire therefore of the common saluation; but especially of your Highnesse euerswearing welfare: I haue endeuoured to extract (out of the Chaos of endlesse Controuersies) the old Practise of true PIETIE, which

DEDICATORIE.

*which flourished before these
Controuersies were hatched ;
which my poore labors (in a short
while) come now forth againe the
thirtenth time, vnder the graci-
ous protection of your High-
nesse fauour: and by their enter-
tainment, seeme not to be altoge-
ther vnwelcome to the Church
of Christ. If to be pious, hath in
all ages beene held the truest ho-
nour: how much more honou-
rable is it, in so impious an age,
to be the true Patrone and Pat-
terne of Piety? Piety made Da-
uid, Salomon, Ieholaphat, Eze-
chias, Iosias, Zerubbabel, Con-
stantine, Theodosius, Edward
the 6. Queene Elizabeth, Prince
Henrie, & other religious Prin-
ces, to be so honoured: that their
names (since their deaths) smell
in the Church of GOD, like a
precious oyntment, and their
remembrance is sweete as Ho-
nie in all mouthes, and as Mu-
sicke at a banquet of Wine:*

*Eccles. 7. 3.
Ecclus. 49. 1.*

THE EPISTLE

when as the lines of others, who haue beene godlesse and irreligious Princes, doe rot, and stinke in the memorie of Gods people. And what honour is it for great men to haue great titles on earth; when God counts their Names unworthy to bee written in his Booke of life in Heauen?*

*Luk 10.20.
Apoc 17.8.

It is Piety that embalmes a Prince his good name, and makes his face to shine before men, and glorifieth his soule among Angels. For as Moses his face, by often talking with God, shined in the eyes of the People: so by frequent praying (which is our talking with God) and hearing the Word, (which is God speaking vnto vs) we shall be changed from glory, to glorie, by the Spirit of the Lord, to the Image of the Lord. And seeing this life is vncertaine to all, (especially to Princes;) What argument is more fit, both for Prin-
ces,

Exod 34.29,
30.

1. Cor. 3. 18.

DEDICATORIE.

ces, and People, to studie? than
 that which teacheth sinfull man
 to denie himselfe, by mortifying
 his corruption: that he may en-
 joy Christ, the Author of his sal-
 uation: To renounce these false
 and momentanie pleasures of
 the world, that he may attaine to
 the true and eternall ioyes of
 Heauen: and to make them truly
 honorable before God in Pietie,
 who are now onely honorable be-
 fore men in vanitie. What char-
 ges soeuer wee spend in earthly
 vanities; for the most part, they
 either dye before vs, or wee
 shortly dye after them: but what
 we spend like * Marie, in the Pra-
 ctice of Pietie, shall remaine our
 true memoriall for ever. For
 a Piety hath the promise of this
 life, and of that which shall ne-
 uer end. But b without Pietie,
 there is no internall comfort to
 be found in Conscience, nor ex-
 ternall peace to bee looked for in
 the World, nor any eternall hap-

* Mat. 26 13.

a 1. Tim 4 8.

b Principibus
 ad salutem so-
 la satis vera
 est pietas:
 absque illa
 vero nihil est
 vel exercituum,
 vel imperato-
 ris fortitudo,
 vel apparatus
 reliquus.

Z. 2om Ec-
 cl hist. lib. 9.
 cap. 1.

THE EPISTLE

*happines to be hoped for in Hea-
uen. How can Piety but promise
to her selfe a zealous Patrone of
your Highnesse? being the sole
Son and Heire of so gracious &
great a Monarch : who is not
only the defender of the faith by
Title ; but also a defender of the
Faith in truth : as the Christian
World hath taken notice, by his
learned confuting of Bellarmines
ouer-spredding Heresies : and his
suppressing, in the blade of Vor-
stius, Athean blasphemies. And
how easie is it for your Highnes
to equall (if not to exceede) all
that went before you, in Grace
and greatnesse? if you do but set
your heart to seeke, and to serue
God, considering how religious-
ly your Highnesse hath beene e-
ducated by godly and vertuous
Gouernours and Tutors: as also
that you liue in such a time,
wherein Gods prouidence, and
the Kings religious care haue
placed ouer this Church (to the*

The Hono-
rable Sir Ro-
bert Carey,
Knight, and
the religious
Lady Carey
his Wife.
Mr. Thomas
Murray.
Sir Iames
Fullerton.
2. Chron.
24. 16.

DEDICATORIE.

unspeakable comfort thereof)
another venerable Ichoiada, that
 doth good in our Israel, both
 towards God, and towards
 his House: *of whom your High-*
ness at all times, in all doubts,
may learne the sinceritie of Reli-
gion, for the Saluation of your
inward Soule : and the wisest
counsell for the direction of your
outward state? And to excite you
the rather, to the zealous Pra-
ctice of diuine Piety; often sup-
pose with your selfe, that your
Highness heares your religious
Father IAMES, speaking unto
you, as sometimes holy David
spake to his Son Salomon : And
 thou Charles my Sonne, know
 thou the GOD of thy Father,
 and serue him with a perfect
 heart, and with a willing mind:
 for the LORD searcheth all
 hearts, and vnderstandeth al the
 imaginations of the thoughts:
 if thou seeke him, hee will bee
 found of thee; but if thou for-
 sake

The graci-
 ous Arch-
 bishop of
 Cant. G. A.

1. Chron.
 28. 9.

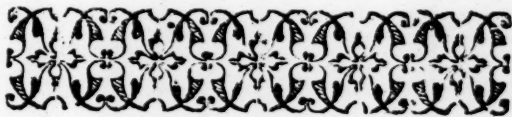
THE EPISTLE.

take him, hee will cast thee off
for euer.

*To helpe you the better to seeke
and to serue this GOD Almighty,
who must be your chiefe Pro-
tector in life, and onely Com-
fort in death: I here once again,
on my bended knees, offer my olde
Mite new stamp't, into your
Highnesse hands: daily for your
Highnesse, offering up vnto the
most HIGH, my humblest
prayers: that as you grow in age
and stature; so you may (like
your Master Christ) increase in
wisdome and fauor with God,
and all good men. This suit will
I neuer cease: In all other mat-
ters I will euer rest,*

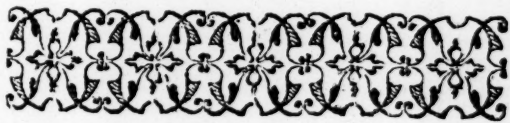
*Your Highnesse humble
Seruant, during life to
be commanded,*

LEVVES BAYLY.



A D
CAROLVM
Principem.

*Tolle malos, extolle Pios, cognosce teipsum:
Sacra tene, Paci consule, disce pati.*





TO THE DEVOVT Reader.

Had not purposed to
enlarge the *last Edition*,
sawe that the *importu-*
nity of many deuoutly
disposed, preuailed
with me, to adde some points, and to
amplifie others. To satisfie whose
Godly requests, I haue done my best
indeuor: and withall *finisbed* all that I
intend in this *argument*. If thou shalt
hereby reape any more *profit*, giue
God the more *praise*: and remember
him in thy *prayers*, who hath vow-
ed both his *life* and his *la-*
bours, to further thy
saluation as his
owne.

Farewell in the
Lord
I E S V S.

THE





THE CHIEFE

Contents of this
Booke.

- I.  Plaine descrip-
tion of God, in
respect of his
Essence, Per-
sons, and At-

tributes so far as euery Christian
should competently endeavour to
learne and know: with sundry
sweet observations and medita-
tions thereupon. page 4.

2 Meditations setting forth
the miseries of a man in life and
death, that is not reconciled to
God in Christ. page 59.

3 Meditations of the blessed
state both in life and death, of a
Man that is reconciled to God
in Christ: wherein thou shalt find
not a few things worthy the rea-
ding

The Contents.

ding and observation. 103

4. Meditations on seven hinderances, which keepe backe a sinner from the Practice of Pietie: necessary to be read of all, but especially of carnall Gospellers in this age. 175

5 How to begin the morning with pious meditations and prayers. 236

6 How to reade the Bible with profit and ease once ouer euery yeere. 244

7 A morning Prayer. 252

Another shorter Prayer for the morning. 269

Another brieife morning Prayer. 276

8 Meditations how to walke with God all the day. 278

Especially how to guide thy thoughts. 279

Thy words. 289

Thy actions. 298

9 Meditations for the Evening. 312

10 An Evening prayer. 318

Another

The Contents.

Another shorter Evening Prayer.	329
11 Things to bee meditated upon, as thou art going to bed.	335
12 Meditations for a godly householder.	343
13. A morning prayer for a family.	353
14 Holy meditations and graces before and after dinner and supper.	364
15 Rules to be observed in singing of Psalmes.	368
16 Evening prayer for a Family.	
17 A religious discourse of the Sabbath day, wherein is proved that the Sabbath was altered from the seventh to the first day of the weeke, not by humane ordinance, but by Christ himselfe and his Apostles. that the fourth commandment is perpetuall and morall under the new Testament, as well as under the old. And the true manner of sanctifying the Sabbath	

The Contents.

*Sabbath day is described out of
the Word of God.* 477

18 *A Morning Prayer for
the Sabbath day.* 455

19 *An Evening Prayer for
the Sabbath day.* 482

20 *Meditations of the true
manner of Fasting and giuing of
Almes out of the Word of God.*

491

21 *The right manner of holy
Feasting.* 520

22 *Holy and deuout Medna-
tions of the worthy and reuerent
receiuing of the Lords Supper.*

522

23 *An humble Confession of
sinnes before the holy Commu-
nion.* 565

24 *A sweete Soliloquie to be
said a little before the receiuing
of the holy Sacrament.*

593

25 *A Prayer to be said af-
ter the receiuing of the holy Sa-
crament.* 606

26 *Meditations how to be-
haue.*

The Contents.

have thy selfe in the time of sicknesse.	578
27 A Prayer when one begins to be sicke.	628
28 Directions for making thy Will, and setting thy house in order.	638
29 A Prayer before taking of Physike.	645
30 Meditations for one that is recovered from sicknesse.	664
And a thankes-giving.	668
31 Meditations for the sicke, taken from the ends of Gods chastisements.	684
32 Meditations for one that is like to dye.	675
33 A Prayer to be said of one that is like to dye.	688
34 Comfortable Meditations against dispaire.	694
35 Directions for those, who come to visit the sicke.	717
36 A Prayer to be said for the sicke.	723
And choice Scriptures to be read unto him.	729
37. Con.	

The Contents.

37 Consolations against impatience in sickness. 731

38 Consolations against the feare of death. 737

39 Seven sanctified thoughts, & so many spirituall sighes, fit for a sick man that is like to die. 744

40 Of the comfortable use of true Absolution, and receiuing of the Lords Supper, to the faithfull and penitent, before they depart this life, if they may conveniently be had. 755

41 The last speech of a godly man dying. 770

42 Meditations of martyrdom: whercin is proued, that those who dye for Poperie, cannot be Christs Martyrs. 772

43 A diuine Colloquie twixt Christ, and the soule, concerning the vertue and efficacie of his dolorous Passion. 784

44 The Soules Soliloquie vnto Christ her Saviour. 802



THE
PRACTICE
OF PIETY:

Directing a Christian how
to walke, that hee may
please God.



*Ho-euer thou art
that lookest into
this Booke, neuer
vndertake to read
it ; vnlesse thou
first resoluest to become frō thy
heart, an vnfaigned Practitioner
of Piety. Yet reade it, and that
speedily, lest before thou hast
read it ouer, God (by some vn-
expected death) cut thee off, for
thine inueterate Impiety.*

B

The

The practice of Piety consists

1 In knowing

1 The essence of God, and that, in respect of

1 the diuers manner of being therein, which are three persons :

1 Father.
2 Sonne.
3 Holy Ghost.

2 The Attributes thereof, which are either,

Nominall: or

Recall,

1 Absolute,

1 Simple-
ness.
2 Infinite-
ness.

2 Relative,

1 Life.
2 Vnder-
standing
3 Will.
4 Power.
5 Maie-
sty.

2 Thy owne selfe in respect of thy state of

1 Corruption.

2 Renouation.

2 In glorifying God aight

1 By thy life, in dedicating thy selfe deuoutly to serue him,

Ordinarily.

1 Privately in thine owne person,

1 With thy family euery day.

2 Publicly,

2 With the Church on the Sabbath day.

Extraordinarily, by

1 Fasting.
2 Feasting.

2 By thy death, in dying

1 In the Lord.

2 For the Lord.

Vnles

Vnlesse that a man doth truly *know* God, he neither can, nor will *worship* him aright: for how can a man *love* him, whom hee *knoweth* not? and who will *worship* him, whose *helpe* a mā thinks he needeth not? and how shall a man *seeke* remedy by *Grace*, who neuer vnderstood his misery by *Nature*? Therefore (saith the * Apostle) *He that commeth to God, must beleene that God is, and that he is a rewarder of them that seeke him.*

And for as much as there can bee no true *Piety*, without the knowledge of God: nor any good *practice* without the knowledge of a mans *owne selfe*: we will therefore lay downe the knowledge of *Gods Maiesty*, and *Mans Misery*, as the first and chiefest grounds of the *Practice of Piety.*

*Tum Deum
amare libet,
cum persua-
sum habemus
ipsam esse op-
timum maxi-
mum, ubique
presentem,
omnia in no-
bis efficien-
tem, cum in
quo vivimus,
movemus, su-
mus, Bucer.
in Psal. i. 15.
* Heb. 11. 6.*

*Danda in pri-
mis opera est,
ut Deum no-
rimus, quot-
quot felices
esse volumus.
Quid noscis,
si te ipsum
nescis?*



A PLAINE

DESCRIPTION OF

the Essence and Attributes
of God, out of the holy Scrip-
ture, so farre forth as euery

Christian must compe-
tently know, and ne-
cessarily beleene,
that will be
saued.



Lthogh no crea-
ture can defin-
what God is, be-
cause hee is a in-
cōprehensible, &

b dwelling in inaccessible light
yet it hath pleased his Maiesty
to reueale himselfe in his Wor-
vnto vs, so farre as our weak
capacity can best conceiue him
Thus :

God is that cōs^d spirituell and
infinite

a Psal. 143. 3.

b 1. Tim. 6. 16

c Den. 14. &

4. 35. & 32.

39. & 6. 4.

Isa. 45. 5, 6, 7,
8.

1. Cor. 8. 4.

Ephes. 4. 5, 6.

1. Tim. 2. 5.

d Iohn 4. 24.

2. Cor. 3. 17.

^c infinitely^f perfect & essence, whose being is ^h of himselfe eternally.

In the *Divine Essence*, we are to consider two things. First, the *divers manner* of being therein: secondly, the *Attributes* therof.

The *divers manner* of being therein, are called ⁱ *Persons*.

A person is a ^k distinct subsistence of the ^l whole God-head.

There are ^m three Divine Persons, the *Father*, the *Sonne*, and the *Holy Ghost*. These three Persons are not three several substances; or three distinct subsistences; or three divers manner of beings of * one and the same substance, and Divine Essence. So that a Person in the God-head, is an individuall understanding, & incommunicable subsistence, living of it selfe, and not sustained by another.

In the *unity* of the God-head, there is, as a ⁿ plurality, which is not accidentall, (for God is a most pure act, & admits no accidents:)

^c 1. King. 8. 17

Psal. 147. 5.

^f Deut. 32. 4.

^g Exod. 3. 14.

^h 1. Cor. 8. 6.

Acts 17. 25.

Rom. 11. 36.

ⁱ Heb. 1. 3.

^k 1oh. 1. 1.

1oh. 5. 31, 37

1oh. 14. 16.

^l Col. 2. 9.

1ohn 14. 9.

^m Gen. 1. 26.

3. 22 & 11. 7.

Exod. 20. 2.

Hos. 1. 4. 7.

Isa. 63. 9. 10.

Zach. 3. 2.

Hag. 2. 5, 6.

1. 1ohn 5. 7.

Mat. 3. 16, 17

and 28. 19.

1ohn 14. 26.

2. Cor. 13. 13

* *Singula*

sunt in singulis,

et omnia

in singulis, et

singula in omnibus,

et vnum omnia,

Aug. lib. 6. de

Trinit. ca. 2. 15.

ⁿ Gen. 1. 26.

and 3. 22.

and 11. 7.

Isa. 6. 8.

* *Personae di-
uinitatis
stinguuntur
personaliter,
sive*

*expresse, &
reipse:*
o *Deus est in-
diuisus, unus
in Trinitate,
& inconfusus,
trinus in uni-
tate, Iustin. in
iust. wis.*

cidents:) nor *essentiall*: (for
God is *one Essence* onely) but
* *personall*.

The persons in this one *Essence*,
are but *three*. In this o *Mystery*
there is *alius & alius*, another &
another : but not *aliud & aliud*
another thing, & another thing.

The *Divine Essence* in it selfe,
is neither diuided nor distingui-
shed. But the three *Persons* in
the *Divine Essence* are distin-
guished among *themselves* three
manner of waies.

1. By their *Names*.
2. By their *Order*.
3. By their *Actions*.

1. *By their Names thus.*

THe first Person is named the
Father; first, in respect of his
k *naturall Sonne Christ*: second-
ly, in respect of the *Elect*, his
l *adopted sons*, that is, those who
being not his sons by *Nature*,
are

k Mat. 11. 27
Mat 3. 17.

l Esa. 63. 16.
Eph. 3. 1 & 15

are made his sonnes by Grace.

The *second Person* is named the *m Sonne*, because hee is *n* begotten of his *o Fathers substance* or *nature*: and he is called the *Word*: first, because the *P* conception of a *Word* in mans *mind*, is the neereſt thing, that in *some ſort* can ſhadow vnto vs the manner, how hee is *eternally begotten* of his *Fathers ſubſtance*: and in this reſpect he is alſo called the *Wiſdome of his Father*, Pro. 8. 12. Secondly, becauſe that by *q him*, the Father hath from the beginning declared *his will* for our ſaluation: hence called *λόγος*, *quasi λόγος*, the *Persons* ſpeaking with, or by the *Fathers*. Thirdly, becauſe hee is the *chiefe^r argument* of all the *Word of God*; or that *Word*, whereof *God ſpake*, when hee promiſed the *blessed Seede* to the *Fathers*, vnder the old Teſtament.

The *third Person* is named the *f Holy Ghoſt*: firſt, becauſe he is

B 4 *ſpiritual*

m Pro. 30. 4.

n Plal. 2. 7.

o Heb. 1. 3.

Phil. 2. 6

P Baſil. ſup 5.

Iohan. Sicut

mens cogitan-

do in ſeipſam

reſeſcitur, &

λόγος interuē-

gunt: ita

mens illa co-

terna, quæ eſt

Deus pater in

ſeipſam intel-

ligēdo reflexa

λόγω τε nū

modo ineffabi-

li genuit: Et

ſicut exterior

λόγος, λόγος

interioris eſſe-

gies quæ eſt:

ita æternus

ille λόγος ο-

ποστανός

æterni Patris

imago eſt, &

maieſtatis

character.

Heb. 1. 3.

q Iohn 1. 18.

Iren. l. 4. c. 14

r Acs. 10. 43.

Heb. 1. 1.

Luke 24. 27.

Iohn 5. 25.

Acs 3. 22,

23, 24.

f Iſa. 63. 10.

2. Cor. 13 13

1. Iohn 4. 14.
1. Cor. 3. 17.

u Ioh. 20.

21, 22.

Gal. 4. 6.

Iohn 25. 26.

x 1. Pet. 1.

15, 16.

y 2. Cor. 3. 18

1. Thes 5. 23.

1. Pet. 1. 2.

spirituall without a body: secondly, because he is *spired*, and as it were breathed from both the *Father* and the *Sonne*, that is, proceedeth from them both. And hee is called *holy*, both because he is *holy* in his owne nature, and also the immediate *sanctifier* of all Gods *Elect* people.

2 By their Order, Thus:

THe *Persons* of the God-head are either the *Father*, or those which are *of the Father*.

The *Father* is the *first person* of the glorious *Trinity*, *having* neither his *being*, nor *beginning* of any other, but of himselfe; *getting* his *Sonne*, and together with his *Sonne*, *sending forth* the *holy Ghost* from euerlasting. The *persons* which are of the *Father*, are those, who in respect of their *Personal existence*, haue the whole

* *Origo essentie in diuinis nulla est: origo personarum locum habet in fide & spiritu sancto. Pater enim est prior filio, non tempore, sed ordine.*

Mat. 28. 19.

21. Iohn 5. 7.

* *Ideo dicitur Pater.*

a *vapores &*

a *ymine &*

Diuini

Divine Essence, eternally communicated vnto them from the Father. And those are either from the Father alone, as the Sonne; or from the Father and the Sonne, as the Holy Ghost.

The Sonne is the second person of the glorious Trinity, and the only begotten Sonne of his Father, not by Grace, but by nature: hauing his^b being of the Father alone, & the whole being of his Father, by an eternall, and incomprehensible generation: & with the Father, sendeth forth the holy Ghost. In respect of his absolute Essence, he is of himselfe; but in respect of his Person, hee is, by an eternal generatiō, of his Father. For the Essence doth not beget an Essence; but the^c person of the Father, begetteth the person of the Son; and so hee is God of GOD, & hath from his Fa-

b Filius Dei
 ὁ υἱος
 quoad essenti-
 am absolutā,
 est quidem
 à seipso &
 αὐτοῦ ἑαυτοῦ
 sed ratione
 personae
 πρὸς τὸν
 πατέρα,
 suae esse perso-
 nalis per aeter-
 nam genera-
 tionem à pa-
 tre existit: ideo-
 que non est
 αὐτοῦ ἑαυτοῦ
 Ioh 6.38, 17
 Iohn 5.19.
 Mich 5.1.
 Ioh 1.1.

c Psal. 2.7. Heb. 1.5. Aliud est habere Essentiam diuinam à se-
 ipso: & habere essentiam diuinā à seipsa existente: remota enim
 relatione ad patrem, sola restat Essentia, quae est à seipsa: hinc si-
 lius dicitur principatus, non essentias, Th. Sum. p. 1. q. 33.

ther the beginning of his *Person* and *Order*, but not of *Essence* and *Time*.

The *Holy Ghost* is the *third Person* of the blessed *Trinity*, & proceeding & sent forth, equally from * both the *Father* and the *Sonne*, by an eternall & incomprehensible *spiration*: For as the *Son* receiveth the whole diuine essence by *generation*; so the *holy Ghost* receiveth it wholly by *spiration*.

This *Order* betwixt the three *persons* appeares; in that the *Father* begetting, must in order be before the *Sonne* begotten; and the *Father* and *Son*, before the *Holy Ghost*, proceeding from both.

This *Order* serues to set forth vnto vs 2. things: First, the *manner* how the *Trinity* worketh in their *externall actions*: as that the *Father* worketh of himselfe, by the *Sonne* and the *Holy Ghost*; the *Sonne* from the *Father*,
ther,

d Ioh. 15. 26.

Iohn 16. 15.

Therefore

Rom. 8. 9. the

Holy Ghost

is called the

Spirit of

Christ.

* Spiritus S.

à Patre & à

Filio procedit,

tanquam ab

uno & eodem

principio, in

duobus tan-

tum personis

subsistente,

non autem

tanquam à

duobus ac di-

uersis prin-

cipijs.

ther, by the *holy Ghost*; the *Holy Ghost*, from the *Father* and the *Sonne*. Secondly, to distinguish the first & *immediate beginning*, from which those externall and comon actions do flow. Hence it is, that for as much as the *Father* is the *fountaine & originall* of the *Trinity*, the beginning of all external working: the ^a *Name of God* in relation, & the title of *Creator* in the *Creed*, are giue in a speciall manner to the *Father*: our *Redemption* to the *Son*: and our *Sanctification* to the person of the *holy Ghost*, as the *immediate Agents* of these actions. And this also is the cause, why the *Son*, as he is *Mediator*, referreth all things to the ^b *Father*, not to the *Holy Ghost*: and that the Scripture so often saith, that wee are ^c reconciled to the *Father*:

This diuine order or *Oeconomy* excepted, there is neither *first* nor *last*, neither *superiority* nor *inferiority* among the three persons,

^a Hinc Dei nomen sepe in scripturis Patri.

καὶ τῷ υἱῷ τριβuitur.
Iohn 14.1.
Rom. 8.1.
1. Cor. 8.6.
1. Cor. 1.24.

^b Mar. 11.25.
26, 27.

Ioh 5.19, 20.
21, 22, 23.

Ioh 11.14, 42.
Ioh. 12.49.

^c 2. Cor. 5.
18, &c.

In Incarnatio
 verbi propriè
 non Patri nec
 Spiritui
 sancto nisi
 natura eorum
 ad naturam
 communem
 competit. Da-
 mas. 1. de or-
 tho. fid. c. 13.
 Imploruit car-
 nem Christi
 Pater et Spi-
 ritus S. sed
 maiestate non
 susceptione,
 Aug. serm. 3.
 de Temp.
 Ioh 3. 16.
 Rom. 8. 12.
 and 5. 8, 10.
 Hoc mirum
 fœdus semper
 mēis cogites,
 vno hoc, ne
 dubita, fide-
 re, parva salus
 Melanct.
 Ut qui erat
 in diuinitate
 Dei filius, fi-
 ret in huma-
 nitate hominis
 filius: ne no-
 men filij ad
 alterum tran-
 siet, qui non
 esset eterna-
 natus tate
 filius. Aug.

sons, but for *nature* they are co-
 essentiall, for *Dignitie* coequall,
 for *Time* coeternall.

The whole Diuine Essence is
 in every one of the three Per-
 sons; but it was incarnated on-
 ly in the second Person of the
Word, and not in the Person of
 the *Father* or of the *holy Ghost*,
 for three reasons.

First, that God the Father
 might the rather set foorth the
 greatnesse of his loue to *Man-
 kind*; in giuing his *first* and *onely*
begotten Sonne to be incarnated,
 and to suffer death for mans sal-
 nation.

Secondly, that he who was in
 his *Diuinity* the Sonne of God,
 should be in his *Humanitie* the
 Son of *Man*: lest the *name* of
Son should passe vnto another,
 who by his *eternall* natiuity was
 not the *Sonne*.

Thirdly, because it was mee-
 test, that that *person*, who is the
substanciall Image of his eternall
 Father,

Father, should restore in vs the spirituall Image of God, which we had lost.

In the *Incarnation*, the God-head was not turned into the manhood, nor the Manhood, into the God-head: but the God-head, as it is the *second Person* or *Word*, assumed vnto it the Manhood, that is, the whole nature of man, body and soule; and all the naturall properties and* *infirmities* thereof, sinne excepted.

The *Second Person* tooke not vpon him the person of man, but the Nature of man. So that the humane nature hath no personall *subsistence* of it own, (for thē there should be two Persons in Christ; but it subsisteth in the *Word*, the second Person. For, as the soule and body makes but one Person of *Man*: so the Godhead, and Manhood makes but one Person of *Christ*.

The two natures of the God-head, and Manhood, are so really

*Congruat
filium effu-
mere huma-
nam naturā,
ut hec perso-
na quæ est
substantialis
imago æterni
Patris, resti-
tueret imaginē
Dei in nobis
corruptam.
Athanas.*

*Heb. 2. 17, 18
Heb. 4. 15.*

** Infirmittatis
mere privati-
onis, non pra-
ue dispositi-
onis.*

*Humana
natura est
distincta in-
diuiduū à na-
tura diuina,
cū non sit di-
stincta person-
na. Kecker.
Syst. Theol.
lib. 3. p. 1. 9.*

*Uniri Hypo-
staticè Deum
& hominem,
nihil est aliud
quàm natu-
ram huma-
nam non ha-
bere propriam
existentiam,
sed assump-
tam esse à
verbo eterno,
ad ipsum ver-
bi subsisten-
tiam, Bellar.
de incarnat.
1.3.c.8.*

** Salvis &
distinctis ma-
nentibus pro-
prietatibus,
naturæ tam
assumentis
quàm as-
sumptæ.*

Acts. 20. 28.

Acts 17. 31.

*D. Field of
the Church.
Book 3.c.35.*

ally united by a Personall union, that as they can neuer be separated asunder, so are they not * cō-founded; but remaine still distinguished by their severall and Essentiall *proprieties*, which they had before they were vnited. As for example, the *infinitenesse* of the *Divine*, is not communicated to the *humane nature*; nor the *finitenesse* of the *humane*, to the *diuine nature*.

Yet by reason of this *personall union*, there is such a *cōmunion* of the *proprieties* of both natures, that that which is proper to the one, is sometimes attributed to the other nature: As that God *purchased the Church with his owne blood*: And that he wil iudge the *World by that Man whom hee hath appointed*. Hence also it is, that though the *Humanity* of *Christ* be a created, and therefore a *finite* and *limited* nature, & cā-not bee *euery where present*, by actuall position, or locall exten-
sion,

sion, according to his * *naturall being*: yet because it hath communicated vnto it the *personall Subsistence* of the *Sonne of God*, which is infinite, and without limitation; and is so vnited with God, that it is no where seuered from God; the body of Christ, in respect of his ⁿ *personall being*, may rightly be said to be *euery where*.

* *Secundum esse naturale Christus non est ubique.*

ⁿ *Secundum esse personale Christus est ubique.*

3. *The Actions by which the three persons be distinguished.*

THe *actions* are of two sorts; either *Externall*, respecting the creatures; and those are after a sort common to *euery one* of the three *Persons*: or *Internall*, respecting the *Persons* onely amongst themselves, and are altogether *incommunicable*.

The *External* & communicable *Actions* of the three *Persons* are these:

The *creation* of the world peculiarly

In operibus extra tres persone operantur simul, seruato ordine personarum in operando.

^a Rom. 11. 36

^b As redemption.

Acts 20. 28. and Sanctification.

1. ^c et. 1. 2. to the Father Creation.

Ioh. 1. 3. and Sanctification, 1. Cor. 1.

2 to the Son Creation, Psal. 33. 6.

& Redemption, Ephes.

4. 30. to the Holy Ghost.

Ioyntly all to each :

1. Cor. 6. 11.

Opera trinitatis a se extra indiuisa, ad intus diuisa.

cularly belonging to God the Father : The redemption of the Church, to God the Son : And the sanctification of the Elect, to God the holy Ghost. But because the ^a Father created, & still governeth the World by the Sonne in the holy Ghost ; therefore these externall actions are indifferently, in ^b Scripture, oftentimes ascribed to each of the three Persons, and therefore called *communicable* and diuided Actions.

The Internall and incommunicable Actions, or proprieties of the three Persons, are these:

1 To *beget* ; and that belongeth onely to the Father : who is neither made, created, nor begotten of any.

2 To be *begotten* : and that belongeth onely to the Sonne ; who is of the Father alone, not made, nor created, but begotten.

3 To *proceed* from both : and that belongeth only to the holy Ghost ; who is of the Father and the

the Sonne; neither made, created, nor begotten, but proceeding.

So that when we say, that the *Diuine Essence* is in the *Father unbegotten*: in the *Sonne begotten*: and in the *Holy Ghost proceeding*: we make not three *Essences*, but only shew the *diuers manners* of *subsisting*, by which the *same* most simple, *eternall & unbegotten Essence* *subsisteth* in each *Person*: namely, that it is not in the *Father* by *generation*: that is in the *Sonne*, *communicated* from the *Father* by *generation*: and in the *holy Ghost* *communicated* frō both the *Father* and the *Sonne* by *proceeding*.

These are *incommunicable Actions*; and doe make, not an *essentiall*, *accidentall*, or *rationall*, but a *reall* *distinctiō* betwixt the three *Persons*. So that he who is the *Father* in the *Trinity*, is not the *Sonne*: He who is the *Sonne* in the *Trinity*, is not the *Father*:

Hec

Personæ nomen, non est aliquid ab essentia abstractum ac separatum: Falsus Theol. disp. 2. persona est ipsa essentia diuina, cōtra illa ad certum & peculiarem subsistendi modum. Zanchius. Persona gignit & gignitur: Essentia nec gignit nec gignitur, sed communicatur, Alsted.

* *Quum v.
num cogito,
trium incom-
prehensibili
luce innotuor.*
Nazian.
c *Quamuis
persona cum
Essentia non
sit omnino
idem, non ta-
men ab ea est
omnino, aliud:
differt. n. nu-
mero, quia
sic in divinis
foret quater-
nitas; non re,
quia essentia
de personis
predicatur,
sed formaliter
tō ad pō.
sue ratione
ratiocinante:
Essentia divi-
na non differt
à personis, ut
res à rebus, sed
ut res à suis
modis, nam in
Deo non est
res, & res, sed
res & modus
rei.*

He who is the *holy Ghost* in the *Trinity*, is neither the *Son*, nor the *Father*, but the *Spirit*, proceeding frō both: though there is but *one* and the same *Essence* common to * all three. As therefore wee belecue that the *Father* is *God*, the *Son* is *God*, & the *holy Ghost* is *God*: so wee likewise beleue that *God* is the *Father*, *God* is the *Son*, & *God* is the *Holy Ghost*. But by reason of this reall distinction, the person of the one is not, nor never can be, the person of the other. The three *Persons* therefore of the *God-head* doe not differ from the *Essence*, but *c* formally: but they differ really one from another, & so are distinguished by their *hypostatical* proprieties. As the *Father* is *God begetting* God the *Son*: the *Son* is *God begotten* of God the *Father*: and the *holy Ghost* is *God proceeding* from both God the *Father*, and God the *Sonne*. Hence it is, that the *Scriptures* use

use the name of God two manner
of waies: Either ^a Essentially, and
then it signifieth the *three Per-*
sons conioyntly, or ^b Personally,
and then by a *Synechdoche* it sig-
nifieth but one of the three Per-
sons in the *Godhead*. As the *Fa-*
ther, 1. *Tim.* 2. 5. or the *Son*, *Act.*
20. 28. 1. *Tim.* 3. 16. or the *holy*
Ghost, *Act.* 5. 4. 2. *Cor.* 6. 16.

And because the *Diuine Es-*
sence (common to all the three
persons) is but *one*, wee call the
same *Vnity*. But because there
beethree *distinct Persons* in this
one indiuisible *Essence*, wee call
the same *Trinity*. ^c So that this
Vnity in Trinity, and *Trinity in*
Unity, is a holy ^d *mystery*: rather
to bee religiously adored by
faith, than ^e curiously searched
by *reason*, further than God
hath reuealed in his Word.

a *scilicet*
Nomen Dei
essentialiter
positum, non
minus Filium
& Spiritum
Sanctum,
quam patrem
designat.

b *scilicet*

maxime.

Sacramentum
hoc veneran-
dum, non
scrutandum,
quomodo.

pluralitas sit
in unitate, &
unitas in
pluralitate.

Scrutari hoc
temeritas est,
credere pietas,
nosse verò, vi-
ta aeterna,
Bern.

c Neque ad
loquendum
dignè de Deo
lingua sufficit,
neque ad per-
cipiendum in-
tellectus præ-

ualet, magis ergo glorificare nos conuenit Deum, quod et illis est, qui
& intellectum transcendit, & cognitionis initium superat, Chry-
sost. Hom. 2. Heb. d De Deo loqui etiam vera, periculosissimum
est, Arnob. e Lingua, mente, & cogitatione horresco, quoties de
Deo sermonem habeo, Nazian.

Thus

Thus farre of the diuers manner
of being in the Diuine Essence:
now of the Attributes
thereof.

A Attributes are certaine de-
scriptions of the Diuine
Essence; deliuered in the Scrip-
tures, according to the weaknes
of our ^{*}capacity, to helpe vs the
better to vnderstand the nature
of Gods Essence, & to discern
it from all other essences.

The Attributes of God are
of two sorts, either *nominall*, or
reall.

The *Nominall* Attributes are
of three sorts: first, those which
signifie Gods Essence: secondly,
the *Persons* in the Essence: third-
ly, those which signifie *his es-*
sentiall workes.

Of the first sort is the name
^{*} *Iehouah*, or rather *Iehueh*,
which signifieth eternall being of
himselfe; in whom being with-
out

^{*} Condescendat
nobis Deus,
ut nos consur-
gamus ei,
Au. de spec.
c. 112.

^{*} Exod. 15. 3.
Ab Huius,
vel Huius,
Esse: nam
ita Deus est à
seipso, ut sit
suum esse, &
αὐτοῦ.

Omnis habitus
nominis littere
sunt spiritua-
les, ut denote-
tur deus esse
spiritum.

P. Mart. loc.
com. cap. 11.

P. Motan. de
arc. serm. c. 1.

Iehouah non
habet plurale,
& in scriptu-
ris soli vero
Deo tribui-
tur.

out all beginning and end, all other beings both begin and end, *Isa. 42. 8. Psal. 83. 18.*

God tels *Moses, Exo. 6. 3. that he was not knowne to Abraham, Isaac, & Iacob, by his name Iehouah.* (Not by that they knew this to be the name of God: for they vsed it in all their prayers) but because they liued not to see God effecting in deede, that which he promised them; in graciously deliuering their seed out of *Egypt*, and in giuing them the real possession of *Canaans Land*, and so to bee not only God Almighty, by whom all things were made; but also performing in deede to the children, that which he promised in his Word to the *Fathers*, which this name *Iehouah* especially signifieth. And for this cause *Moses* calls God first *Iehouah*, when the vniuersal creation had his absolute being, *Gen. 2. 4.* And this admirable name is grauen on the *Decalogues* forehead.

Locus Exod. 6 3. intelligendus est de gradibus diuinitatis pa. reflectionem, Gerard. loc. 3 de Nat. Dei. Ex. vfu scripturæ res tunc dicuntur fieri, quando sunt manifestæ: Sic dicitur, Spiritus Sanctus nondum erat, id est, nondum innotuerat, Alsted. Lex. Theil. cap 2.

head, which was pronounced vpon the *Israelites* deliuerance to be the *rule of righteousnesse*, after which they should serue their Deliuerer in the promised Land.

This *Name* is so full of Diuine Mysteries, that the *Jewes* hold it a sin to pronounce it: but if it bee no sin to write it, why should it be vnlawfull to pronounce it?

This Holy Name of God teacheth vs :

First, what God is in himselfe, namely, *an eternall being of himselfe*.

Secondly, how hee is vnto others, because that from him all other Creatures haue receiued their *being*.

Thirdly, that we may confidently beleue his promises: for hee is named *IEHOVAH*, not only in respect of *being*, and causing all things to *bee*, but especially, in respect of his *gracious promises*, which without faile he will fulfil in

*Quod licet
scribere, effari
cur nō liceret?*
Theod. in
Epit.

*Eus aeternum,
αὐτοαἶον
Fons est
πᾶσι; ὁτιος.*

*In promissionibus
Iehouah
est aī.*

in his appointed time, & so causeth that to be, which was not before. And so this name is a *golden pledge* vnto vs, y^e because he hath *promised*, hee will surely vpon ^a our *repentance* forgiue vs all our sins; at the time of *death*, ^b receiue our *Soules*; and in the *resurrection* ^c raise vp our *Bodies* in glory to life euerlasting.

^a Isa. 55. 7.

^b Ioh. 12. 26.

Ioh. 14. 2, 3.

Iob 6. 40.

Ioh. 11. 5.

The second Name denoting Gods effēce, is *Eheiek*; but once read, *Exo. 3. 14.* of the same root y^e *IEHOVAH* is: & signifieth, *I AM*, or *I WILL BE*: for when *Moses* asked God by what name he should call him, God then named himselfe, *Eheich Ascher-Eheiek*; *I am that I am*: or *I will be that I will be*: signifying, that he is an eternall, vnchangeable Being: For seeing euery creature is temporary and mutable; no creature can say, *Ero qui ero*: *I will be that I will be*. This name in the New Testament is giuen to our *Lord Christ*, when
hee

1. Cor. x. 1. 5.
 1. Cor. x. 1. 5.
 1. Cor. x. 1. 5.

he is called *Alpha and Omega*,
The beginning, and the ending,
which is, which was, and which
is to come, The Almighty, Apoc.
 1. 8. For all time past & to come,
 is aye present before God. And
 to this Name, *Christ* himselve
 alludeth, Iohn 8. 58. *Before A-*
braham was, I AM.

This Name should teach vs
 likewise to haue alwayes pre-
 sent in our mindes, our first crea-
 tion, present corruption, & future
Glorification: and not content
 our selues with *I was good*, or *I*
will bee good, but to bee good
presently; that when euer God
 sends for vs, hee may finde vs
 prepared for *him*.

* Deut. 1.
 causa causa
 causa causa
 causa causa

* Psa. 68. 19.
 Psa. 101. 18.
 Psa. 106. 1, 48.
 Psa. 111. 3, &c.
 Psa. 112. 2, &c.
 Psa. 113. 1, 9.
 Psa. 115. 17, 28.
 Psa. 115. 19.
 Psa. 118. 5, 14.
 Psa. 125. 34.

The third Name is *Iah*, which
 as it comes of the same *roote*, so is
 it the contrait of *Iehouah*, and
 signifieth *Lord*; because he is the
 * *beginning and bring of beings*.
 It is * a Name for the most part,
 ascribed vnto God, when some
 notable deliuerance or benefit
 comes.

comes to passe according to his former promise: and therefore all creatures in heauen & earth, are commanded to celebrate & praise God in this name *Iah*.

The fourth is *κύριος*, *Lord*, vsed often in the New Testament: for *κύριος*, or *κύριος*, signifieth, *I am*. Hence *κύριος*, signifieth the first Essence of a thing, or Authority. When it is absolutely giuen to God, it answereth to the Hebrew name *IEHOVAH*, & so translated by the seuenty Interpreters: for *God* is so a *Lord*, that hee is of^a himselfe, and *Lord* of all. This Name should alwaies put vs in remembrance to^b obey his commandements, and to feare his iudgements, and submit our selues to his blessed will and pleasure, saying with *Eli*, *It is the Lord, let him doe what seemeth him good*. 1. Sam. 3. 18.

The fifth is *Θεός*, *God*, 600. times vsed in the New Testa-

Iunius in
Eirouico.

^a *αὐτοῦ*.

κύριος.

Polan. Synt.

Theol. 2. c. 6.

^b Mal. 1. 6.

Plato in
Cratyl. Hinc
illud Virgil.
Deum nam-
que ire per
omnes terras-
que tractus.
que maris,
Zanchius.
d Deus est lux
et veritas.

John 10. 34.
1. Cor. 8. 5.

Incumbis
nobis necessi-
tas rectè vi-
uendi: cum
omnia que fa-
cimur, facta
sint coram o-
culis Iudicis
cuncta viden-
tis, Boetius.

ment: and of profane Writers commonly. It is deriued *εξ ου
του διου*, because hee runnes tho-
row, and compasseth all things:
or *εξ ου του αιθερος*, which signifieth,
to *burne and kindle*: for God is
light, and the Author both of
Heat, Light, and Life, in all
Creatures, either immediately
of himselfe, or mediately by se-
condary causes. The name is v-
sed, either *improperly*, or *pro-
perly*. *Improperly*, when it is gi-
uen either *figuratiuely*, to Ma-
gistrates, or *falsly* to Idols. But
when it is properly and abso-
lutely taken, it signifieth the
Eternall Essence of God, being
aboue al things, and through all
things: giuing life and light to
all creatures, and preseruing and
gouerning them, in their won-
derfull frame and order, *εξ ου
σεeth all in all places*: let vs ther-
fore euery where take heede
what wee doe in his sight.

Thus farre the names which
signifie

signifie Gods essence.

The name which signifieth the *Persons* in the *Essence*, is chiefly one, *Elohim*.

Elohim signifieth the *mighty* Judges: it is a name of the plurall number, to expresse the *Trinity* of persons in *Vnity* of Essence. And to this purpose, the *Holy Ghost* beginneth the *Holy Bible* with this plurall name of *God*, ioyned with a Verbe of the singular number; as *Elohim Bara, Dy creauit*,^f *The mighty Gods, or, all the three Persons in the God-head created*. The *Jews* also note in the Verbe ^{ברא} *bara*, consisting of three letters, the mystery of the *Trinity*. By ^ב *Beth*, *Ben*, the *Son*; by ^ר *Resh*, *Ruah*, the *Spirit*: by ^א *Aleph*, *Ab*, the *Father*. But this holy *Mysterie* is more cleerely taught by *Moses*, *Gen. 3. 22*. And *IEHOVAH Elohim* said, *Behold, the Man is become as one of Vs*. And *Gen. 19. 24*. *IEHOVAH* rained

Nomen Elohim est personarum διατριον. Quam Elohim de una persona dicitur, Synecdochice dictum est propter Essentiae unitatem. Iunius.
^f The like you may reade, *Deut. 6. 4.* *Iosh. 24. 19.*

k Sic Marcus
Arethufius
in Smurnensi
Concilio jan-
it expoluit,
Socrat. Ecclē.
Hist. l. 2. c. 39

This place
wel vrged,
had grinded
Arius in
pieces.

upon Sodom and upon Gomorrah, brimstone and fire from Iehouah out of heauen: k that is, God, the Sonne from God the Father, who hath committed all iudgement vnto the Sonne, *Iob. 5. 22. See Psalm. 33. 6. Isa. 63. 9, 10.* The singular number of *Elohim* is *Eloah*, deriued of *Alah*, he swore; because that in all waightry causes, when necessity requireth an oth to decide the truth, wee are onely to sweare by the name of God, which is the great and righteous Iudge of Heauen and Earth.

This Name *Eloah* is but sel-dome vsed, as *Abak. 3. 3. Iob 4. 9. Iob 12. 4. and 15. 8. 36. 2. Psalm. 18. 32. Psalm. 114. 7.* Once it hath a Noun plurall ioyned to it. *Iob 35. 10. None saith, Where is Eleah Gofai, the Almighty my Makers?* to note the Mysterie of the eternall Trinity. Many times also *Elohim*, the plurall number, is ioyned with

with a verbe plurall, to expresse more emphatically this Myſterie, *Gen. 35. 7. 2. Sam. 7. 23. * Iosh. 24. 19. Ier. 10. 10. Elohim* is also ſometime *Tropically* giuen to Magiſtrates, becauſe they are Gods Vicegerents, as to *Moses, Exod. 7. 1. Ichouah ſaid vnto Moſes, I haue made thee Elohim to Pharaoh*, that is, I haue appointed thee an Embaſſadour, to repreſent the Perſon of the true *Three-one* God, and to deliuer his meſſage & will vnto *Pharaoh*. As oft therefore as we read, or heare this name *Elohim*, it ſhould put vs in minde to conſider, that in one diuine *Effence* there are *three diſtinct Perſons*, and that *God is Ichouah Elohim*.

* *Elohim Kadoschim* Hm,
Dij ſancti ipſe.

Now follow the names which signify Gods Essentiall workes, which are these five especially.

* Hence *El*, in Hebrew. as Mat. 27. 46. and *Eloi*, in the Syriack, as Mar. 15. 31 doth signify, my God.

2. Chro. 32. 8

* The 70. turne it

דַּי גִּבּוֹר

It is deriued of *Dai*, sufficiency, and the Relatiue w the same that *אִי רִאֲשׁוֹן*

20, or of *Schad* a Dug, because

God feeds his children with sufficiency of all grace, as the louing mother the child with the milke of her breasts.

1 **E**L, which is as much as the *strong God*, * and teacheth vs, that God is not onely most strong, and fortitude it selfe, in his owne Essence: but also that it is hee, that giueth all strength and power to all other Creatures. Therefore Christ is called, *Isa. 9. 6. El Gibbor, the strong, most mighty God*. Let not Gods children feare the power of enemies, for *El* our God is more strong than they.

2 *Shaddai*, * that is, *Omni-potent*. By this name, God vsually stiled himselfe to the Patriarches, *I am El Schaddai, the strong God, Almighty*. Because he is perfectly able to defend his seruants from all euill: to blesse them with all spirituall and

and temporall blessings, and to performe all his promises, which hee hath made vnto them for this life, and that which is to come. This name belongeth *only* to the *Godhead*, and to no Creature, no, not to the *humanity of Christ*. This may teach vs with the Patriarchs, to put our whole confidence in God, and not to doubt of the true performance of his promises.

3 * *Adonai*, My Lord; This name, as the *Massorets* note, is found 134. times in the Olde Testament. *Analogically* it is giuen to Creatures, but *properly* it belongeth to God alone. It is vsed, *Malach. 1. 6.* in the plurall number, to note the *mystery* of the holy Trinity. If I be *Adonim*, Lords, where is my feare? And the singular: *Adonim* the plurall Number. This name is giuen to *Christ*, *Dan. 9. 17.* Cause thy face to shine vpon

* A name compounded of *Ad, My, Adon, Lord.* Adon derivatur ab Eden, basis, quia Deus est fundamentum & sustentator omnium creaturarum Hinc Adon Dominus, cui, & ei incumbit, & ei tanquam columna innititur. Quando de creaturis usurpatur Adonai, est Iod cum parach: sed de Creatore cum cametz ab Adonai manifeste videtur Ethnicorum Adonai.

thy Sanctuary that is desolate, for Adoni (the Lord Christ) his sake. The hearing of this holy name, may teach euery man to obey Gods Commandements, to feare him alone, to suffer none besides him to raigne in his conscience, to lay hold (by a particular hand of faith) vpon his Word and promise, and to challenge God in Christ to be his God, that hee may say with *Thomas, Thou art my Lord and my God.*

4 Is *Helion*: that is, *most High*, *Psalmes* 9. 2. *Psalmes* 91. 9. and 92. 9. *Dan.* 4. 17, 24, 25, 34. *Acts* 7. 48. This name *Gabriel* giueth vnto God; telling the Virgin *Mary*, that the child which should be borne of her, should bee the Sonne of the *most High*, *Luke* 1. 32. This teacheth, that God in his Essence and glory, exceedeth infinitely all Creatures in Heauen and earth. Secondly, that no man

vide i. 4. 18:
So the diuell
sleed Christ
the Son of
God, The
most High,
Luk. 8. 28.

man should bee proud of any earthly honour or greatnesse.

* Thirdly, if we desire true dignity, to labour to haue communion with *God* in *grace* and *glory*.

5 *Abba*, a Syriake name, signifying, *Father*, *Rom.* 8. 15. This is sometimes vsed essentially, as in the Lords Prayer. Secondly, *Personally*, as *Mat.* 11. 25. For *God* is *Christs* Father by nature, & *Christians* by adoption and *grace*. *Christ* is called the *euerlasting Father*, *Isa.* 9. 6. because hee regenerates vs vnder the new Testament. *God* is also called * *the Father of light*, *Iam.* 1. 17. because *God* dwelleth in inaccessible light, *1. Timoth.* 6. 16. and is the Author, not onely of the Sunnes light, but also of all the light, both of naturall reason, and supernaturall grace, * *Which lighteneth euery Man that commeth into the World.* This name

C 5

teach-

* For what is earthly greatnesse, compared to Gods highnesse?

* Πατήρ τοῦ φωτός. Of whose substance the light of the Sunne is but a shadow.

* *Iohn* 1. 9.

teacheth vs, that all the gifts which we receiue from God, proceede from his meere fatherly loue. Secondly, that wee should loue him againe, as deare children. Thirdly, that we may in all our needs & troubles, bee bold to call vpon him as a Father, for his helpe & succour. Thus should we not heare of the sacred Names of God, but we should thereby be put in minde of his *goodnesse* vnto vs, and of our *duties* vnto him. And then should we finde how comfortable a thing it is, to doe euery thing in the *Name of God*. A phrase vsuall in euery mans *tongue*: but the true comfort thereof (through ignorance) knowne to few mens *hearts*.

It is a great *wisedome*, and an vnspeakeable matter for the strengthening of a Christians *Faith*, to know how in the meditation of *Christ*, to inuocate God by *such a name*, as wherby
he

he hath manifested himselfe to be most willing, and best able to helpe and succour him in his present need or aduersity. The ardent desire of knowing God, is the surest testimony of our loue to God, and of Gods fauor to vs. Because he hath set his loue vpon me, therefore will I deliuer him: I will set him on high, because he hath knowne my name: he shall call vpon me, and I will answere him, &c. And it is a great strengthening of faith, with vnderstanding to begin euery action in the name of God.

Thus farre of the nominall Attributes.

The reall Attributes are of two sorts: either absolute, or relative.

The absolute Attributes are such, which cannot in any sort agree to any creature, but to God alone.

These are two, Simplesnes, & Infinitenesse.

Simple-

Pl. 94. 14, 15

Intelligentie habent aliquod simile materie, aliquid simile forme. Solus Deus simplex est, in quo nihil in potentia sed in actu omnia, imo ipse purus, primus, medius, ultimus actus, Scilicet. Exerc. 6. Sect. 2. Iustin Martyr. qu. 129. ad Orthodoxos.

Simplenessse, is that whereby *God* is voide of all *composition*, *diuision*, *multiplication*, *accidents*, or parts *compounding*, either *sensible*, or *intelligible*: so that whateuer he is, he is the same essentially.

It hinders not *Gods* simplenessse that he is three: because *God* is three, not by *composition* of parts, but by *coexistence* of *Persons*.

Infinitenessse is that, whereby all things in *God* are voide of all *measure*, *limitation*, and *bounds*, aboue and beneath, before and after.

From these two doe necessarily flow three other *Absolute* attributes.

I *Vnmeasurablenessse*, or *ubiquitie*, whereby he is of infinite extension, ^bfilling heauen and

earth,

^a *Intelligencia, cum sint entia alia ab infinito Ente finita esse necesse est, nam duo infinita nequeant esse, neque in natura, neque extra naturā. E. Tent. n. duo principia prima, Scal.*

Exerc. 359.

Scal. 3.

^b *Act. 7. 48.*

Psal. 145.

Iob 11 7,

&c.

2. Chron. 2. 5, 6. Psal. 139. 5, &c. Ie. 23. 23, 24. Deus est ubique, non ita ut in diuina parte sit diuinius, aut tanquam in maiore parte maior Dei pars sit, in minore minor, sed ubique totus, & in seipso totus est, Aug. Deus est intellectualis Sphæra, cuius centrum est ubique, circū uersus a uero nusquam, Trillo.

earth, containing all places, & not contained of any, *space, place, or bounds*, and being no where absent, is every where present.

There are 4. degrees of Gods presence: the first is *uniuersall*, by which God is *repletively* every where, *inclusively*, no where.

Secondly, *Speciall*, by which God is said to bee in *heauen*, because that * there his *Power, Wisedome, and Goodnesse*, is in a more excellent manner scene and enjoyed: as also because that vsually he doth from thence prooue both his *Blessings* and *Iudgements*.

Thirdly, *more special*, by which God ^b dwelleth in his *Saints*.

Fourthly, *most speciall*, and altogether singular, by which the whole fulnesse of the God-head ^c dwelleth in *Christ* bodily.

2 *Unchangeablenesse*, whereby God is void of all change: both in respect of his ^d Essence, and ^e Will,

* Psal. 119. 1.
Hos. 2. 21.
^b 1. Cor. 3. 16
and 6. 19.
2. Cor. 6. 16.
^c Colos. 2. 8.
^d Rom. 1. 23.
Isa. 40. 18.
Psalm. 102.
27, &c.
^e Apoc. 1. 8.
1. Sam. 15. 29
Num. 23. 19.
Mal. 3. 6.
Rom. 11. 29.
Jam. 1. 18.
Pœnitentia,
cum de Deo
enunciatur,
non affectum
in Deo, sed
affectum Dei
in hominibus
significat,
Alted.

3 *Eternity* whereby God is without *beginning* of dayes, or *end* of time : and without all bounds of *precession*, or *succession*.

Thus farre of the absolute Attributes; now of the Relative, or such which haue reference to the Creatures.

f Isa. 44. 6.
Iam 5. 19.
Dan. 6. 26.
Heb. 1. 12.
Apo. 4. 8.
*Creature que-
dam eterne
sunt à posteri-
ori : à priori
solus Deus est
eternus, Al-
fred. Lex.
Theol. cap. 2.*

Those are five.

- 1 *Life.* 2 *Vnderstanding.*
- 3 *Will.* 4 *Power.*
- 5 *Maiesty.*

1. **T**He *Life of God* is that, by which, as by a most pure and perpetuall *Act*, he not onely liueth of *himselfe*, but is also that *ouer* and *ouerflowing* Fountaine of *Life*; from which all Creatures deriue their *3 lines*: so as that *in him they liue, moue, breathe, and haue their being.*
And

g Acts 17. 25.
98.
Acts 14. 15.
Psal. 42. 2.
Psal 36. 2.
Iohn 5. 26.
Heb. 3. 12.

And because *onely* his *Life* differs not from his ^h *Essence*; therefore God is said *onely* to have *immortality*, 1.Tim.6.16.

2 The *Vnderstanding*, or *Knowledge* of GOD, is that whereby (by *one pure Act*) he most perfectly ⁱ knoweth in himselfe all things that euer were, are, or shall bee: Yea, the thoughts and imaginations of all mens hearts.

This *Knowledge* of God is either *generall*, by which God knoweth *simply* all things eternally, the good by himselfe, the *euill* by the good opposite to it; imposing to things *contingent* the *Lot* of contingency; and to things *necessary*, the *Law* of necessity. And thus knowing all things in, and of himselfe, he is the *cause* of al the *knowledge* that is in all, both *Men* and *Angels*. Secondly, *speciall*, called the *knowledge* of *approbation*, by which hee *particularly* knoweth,
and

^h Hence it is that as God is called of the Hebrew *Eieie*, so likewise *Echue*; and as of the Grecians, *ὁ αὖ*: so also *ὁ ζῶν*: and as of the Latines, *primum ens*, so also *primum uiuens*: for to be and to liue, is all one and the same in God
1. Kin. 8. 39.
Psal. 44. 21.
Psal. 139. 2,
&c.
Ier. 17. 10.
and 20. 12.
Luke 16. 15.
Acts. 1. 24.
Heb. 4. 12.
Rom. 11. 33.
and 16. 17.

1. Tim. 2. 19.

Mat. 7. 13.

^a Intellectus,
scientia & sa-
pientia in

Deo non di-
stinguitur,

Tib. Nam

sapientia in

homine est ha-

bitus, intello-

ctus, impres-

sus, qui de deo

dicere non debet,

cuius intello-

ctus est ipsa

sapientia,

Keckerm.

Παῖτα ἰσθῶς

δὲ οὐκ ὁφθαλ-

μὸς καὶ πνεύ-

μα νοήσας,

Hes. lib.

σοῦ καὶ νῆψ.

Sap.

Hence the

Platonickes

rearme God

ἐφοπλίω,

all eye, see-

ing all.

^c 1. Tim. 2. 5.

Rom. 9. 19.

Ephes. 1. 5.

4. Dial. Pim.

Hinc Orpheus Deū vocat necessitatem, ratione sc.

inferiorem, quod omnia ipsi parere cogantur. ^c Voluntas Dei

semper impletur, aut de nobis, aut à nobis. De nobis impletur, sed

tamen non implemus eā quando peccamus; à nobis impletur, quando

bonum facimus, Aug. Ench. c. 100. Rom. 9. 11, 3. 1. am. 1. 21.

and graciously acknowledgeth
onely his *Elect* for his owne.

^a *Vnderstanding* also con-
taines the *Wisdom* of God, by
which he most wisely created
all things of *nothing*, in *number*,
measure and *waight*, and still
ruleth and disposeth them to
serue his owne most holy *pur-
pose* and *glory*.

³ The *Will* of God is that,
whereby of ^c necessity he wil-
leth *himselfe*, as the *soveraigne*
good: and (by willing himselfe)
willeth most ^d freely ^e *all* other
good things which are out of
himselfe.

The will of God, though in it
selfe it be but *one*, as is his *Es-
sence*, yet in respect of the di-
uersity of *objects*, and *affects*, it
is called in the Scriptures by di-
uers names: as:

^d Deus voluntate sua cuncta constituit, Trism. in
4. Dial. Pim. Hinc Orpheus Deū vocat necessitatem, ratione sc.
inferiorem, quod omnia ipsi parere cogantur. ^c Voluntas Dei
semper impletur, aut de nobis, aut à nobis. De nobis impletur, sed
tamen non implemus eā quando peccamus; à nobis impletur, quando
bonum facimus, Aug. Ench. c. 100. Rom. 9. 11, 3. 1. am. 1. 21.

- 1 *Loue*, whereby is meant Gods eternall ^f *good will*, whereby hee ordaineth his *Elect* to bee freely *saue*d through *Christ*, & *bestoweth* on them all *necessary graces* for this *life*, & that to come, ^h *taking pleasure* in their persons and seruice.
- 2 *Iustice* ⁱ is Gods *constant will*, whereby hee ^k *recompenseth* men and Angels, according to their workes: ^l *punishing* the impenitent, according to their *deserts*, called the iustice of his *wrath*: and ^m *rewarding* the faithfull, according to his promises, called the iustice of his *Grace*.
- 3 *Mercy*, which is ⁿ Gods

f 1. Ioh. 3. 1.

g Psal. 43. 7.
h Gen. 4. 4.
i Norma iustitie diuine, est Dei voluntas. Quia enim vult, ideo est iustus; non quia iustum, ideo vult.
Ephes. 1. 11.
k Rom. 2. 5.
l 2. Thes. 1. 6, &c.
m 2. Tim. 4. 8.
Deut. 7. 9, 10
l Deus principium & finem & media rerum omnium tenens, rectaque linea incedens, & vestigiis habet dixit diuine legis vindicem, si-

mis ut quicquid Sanctionum eius pretermisum est, Arist. lib. de mundo. m Rom. 9. 15, 16. Exech. 16. 6. n Psalm. 103. 8, &c. Tit. 3. 4. Semper intuenies Deum benigniorem quam te culpabiliorem, Serm. 11. Bern. Vindicta gladium misericordie oleo semper acuit, Niceph. lib. 17. cap. 3.

meere

o Psal. 145.

7.9.16.

Mat. 16. 17.

In creaturis
multa inueni-

tur bona,

ergo Creator

multo magis

est bonus. Imo

an tja dty.

P Iosh. 13. 14.

Psa. 145. 6.

Num. 23. 19.

Veritas est

harmonia sil

intellectus &

verborum cu

rebus, cum e-

tiam rerum

ipsarum cum

Ides in men-

te diuina,

Keckerm.

Veritas Dei

in verbis fides

Dei dicitur,

quod certo fi-

at. que ab

ipso dicta sūt.

Item constan-

tia, quia sen-

tentiam non

mutat, Polan.

1 2. Pet 3. 9.

Rom 2. 4.

Gen. 5. 16.

meere good will, and rea-
die affection to forgiue
a penitent sinner, not-
withstanding all his sins
and ill deserts.

4 Goodnesse, o whereby
God willingly commun-
iceth his good with
his Creatures: and be-
cause he communicates
it freely, it is termed
grace.

5 Truth, whereby p God
willeth constantly those
things which hee wil-
leth: effecting and per-
forming all things,
which he hath spoken,
in his appointed time.

6 Patience, whereby God
willingly forbeareth to
punish the wicked, so
lōg as it may stand with
his iustice, and vntill
their 9 sins be ripened.

Ad pānam tardus Deus est, ad premia veloci.

Sed pensare solet vi grauiore moram.

7 Holines,

7 *Holines* ^r whereby Gods nature is separated from all *prophanenesse* : and abhorreth al filthinesse : and so being wholly pure in himselfe, deligh^teth in the inward and outward *purity* and *chastity* of his seruants, which he infuseth into them.

8 *Anger*, ^r whereby is meant Gods most certaine and iust *will*, in *chastening the Elect*, and in reuenging and *punishing the Reprobate*, for the iniuries they offer to him and his chosen : and when God will punish with *rigour* and *seueritie*, then it is termed *Wrath*, ^r *temporall* to the Elect : ^u *eternall* to the Reprobates.

4 The Power of God is that where-

1. Pet. 1. 5.
1. Thes. 4. 3.
Heb 12. 14.
Mark. 15. 9.
Quanta sanctitas Dei, ad cuius aspectū sancti Angeli oculos pro sua tenuitate alii velantes clamant, anctus, Sanctus, Sanctus Iehoua : h
Izabaoth,
Isa. 6. 3. 3.
1. Pl. 106. 23
29. 10. 41.
Num. 25. 11.
Ira Dei non est aliud, quā voluntas puniendi. Aug. 15.
de Ciuit. Dei cap. 15. Ans.
lib 7. c. 6. Cur Deus Hom. Furor & ira in Deo, non passionem mentis sed vltionis acerbisitem notant.
Caith in Apoc. 19.
1. Cor 19. 2.
1. Thes. 1. 10

^m Gen. 17. 1.

Psal. 115. 3.

Mat. 11. 26.

Epheſ. 1. 11.

Mat. 8. 2.

*Deus poteſt omnia que contradic-
tionem non im-
plicant, Aqu.
1. quæſt. 25.
art. 3. 4.*

*Omnipotenti-
a excludit om-
nes defectus,
qui ſunt im-
potentia, ſen,
poſſe mentiri,
mori, peccare,
&c.*

ⁿ 1. Chr. 29.

11, 12.

2. Sam. 7. 22.

Apo. 5. 12, 13.

^o 1. Ch. 29. 14.

*Hinc Deus
dicatur,
αὐτοκρατορ.*

^p Rom. 9. 15.

Iohn 4. 11.

whereby hee ^m can ſimply and freely doe *whatſoever hee will*, that is agreeable to his nature; and whereby (as he hath *made*, ſo hee ſtill *ruleth* heauen, and earth, and all things therein. This Almighty *power* of God is either *absolute*; by which he can will, and doe more than he wil- leth or doth, *Matth. 3. 9* and *20. 53. Rom. 9. 18. Or actuall*, by which God doth indeede whatſoever he will, and hin- dreth whatſoever hee will not haue done, *Pſal. 115. 3.*

5 *Maieſty* is that, by which God of his owne *absolute* and *free* authority ⁿ raigneth and ruleth, as *Lord* and *King* ouer all *Creatures*, viſible, and inuiſi- ble: Hauing both the *right* and *propriety* in all things, as ^o *from* *whome*, and *for whome*, are all things: as alſo ſuch a *plenitude* of *power*, that he can pardon the offences of all whom hee ^p *will* haue *ſpared*, and *ſubdue* all

all his *Enemies*; whom he will haue & plagued and destroyed, without being bound to render to any Creature a reason of his doing: but making his owne most holy and iust will, his only most perfect and eternall *Law*.

From all these *Attributes* ariseth one, which is Gods soueraigne blessednes or perfection.

Blessednesse is that perfect & ynmeasurable possession of ioy and glory, which God hath in himselfe for euer: and is the cause of all the blisse and perfection, that euery Creature enioyeth in his measure.

There are other *Attributes* figuratiuely and improperly ascribed vnto God, in the Holy *Scriptures*, as by an *Anthropomorphosis*, the members of a man, eyes, eares, nostrils, mouth, hand, feete, &c. or the senses & actions of man, as seeing, hearing, smelling, working, walking, striking, &c. By an *Anthropo-*
popa-

¶ Luk. 19. 27
Psal. 2. 9.
Psal. 110. 1.

¶ Deus est
Schaddaisue
au tapans,
non solum
quia Ipse ni-
hil desiderat,
sed etia quia
nihil in eo de-
siderari potest.
Creaturas se-
cit perfectas
in suo quas-
que genere, er-
go ipse perfe-
ctissimus est
in se & per se,
Scal Exer.
146. Sect 2.
Mar. 14. 61.
¶ Ps 17. 25.
Romans 11.
35. 36.
1. Tim. 6. 16.
Mar. 25. 34.
Iam 1. 17.

* See Mr.
Wilsons Di-
ctionary of
the Bible,
most profit-
able for this
purpose.

popatheia, the affections, and passions of a man, as *gladnes, grieve, ioy, sorrow, lone, hatred, &c.* or by an *Analogia*, as when he is named a *Lion, a Rocke, a Tower, a Buckler, &c.* Whose signification euery * Commentary will expresse.

*Of all these Attributes, wee must
hold these generall
Rules.*

NO Attribute can sufficiently expresse the *E/-*
sence of God, because it is infinite, and ineffable, *Whatsoever* therefore is *spoken of God, is not God*; but serueth rather to helpe our weake vnderstanding, to conceiue in our reason, and to vtter in our speech, the *Maiesty* of his *Diuine Nature*, so farre as he hath vouchsafed to reueale himselfe vnto vs in his *Word*.

3 All the Attributes of
God

God belong to *every* of the three *Persons*, as well as to the *Essence* it selfe, with the limitation of a *Personall propriety*. As the *mercy* of the *Father*, is *mercy begetting* : the *mercy* of the *Sonne*, is *mercy begotten* : the *mercy* of the *Holy Ghost*, is *mercy proceeding* : and so of the rest.

3 The *Essentiall Attributes* of God, differ not from his *Essence*. Because they are so in the *Essence*, that they are the *very Essence* it selfe. * In God therefore there is nothing which is not either his *Essence* or *Person*.

4 The *Essentiall Attributes* of God, differ not *Essentially*, nor *really* one from another, (because whatsoever is in God, is *one* most *simple Essence*, and one admits no diuision) but only in *our reason* and *understanding*, which being not able to know earthly things, by one *simple*

*Attributa
omnia propter
essentiam
totam.
singulis diui-
nitatis perso-
nis compe-
tunt.*

* In Deo ni-
hil est quod
non sit ipse
Deus, Zanc.

* Omnia indi-
uini sunt v-
num ibi non
obuiat relatio
nis oppositio.

c *Attributa*
Dei omnia
ita in ipso
sunt, ut sint
ipsam, ita in-
sunt, ut nihil
antecedat, ni-
hil subsequa-
tur, sed ex in-
tellectione no-
stra (quæ per-
quam umbra-
tilis est) ita
alijs prius a-
nimis compre-
henduntur.

Scaliger. Ex.
365. lect. 6.

a *Quæ de*
Deo dicuntur

requirunt
relatione ad
creaturas, &
sic secundum
accidens: non
exprimunt
mutationem
in diuina es-
sentia, sed in
creaturis fa-
ctam. Nezan-
tur ergo de deo
accidentia

simple Act, without the helpe
of many *distinct Acts*, must of
necessity haue the helpe of ma-
ny distinct Acts, to know the
incomprehensible God. There-
fore (to speake properly) there
are not in God many *Attri-
butes*, but * *one onely*, which is
nothing else but the *Diuine Es-
sence* it selfe, by what Attribute
souer you call it. But in respect
of our reason, they are said to be
so many different Attributes.
For our c *Vnderstandings* con-
ceiues by the name of *Mercy*, a
thing differing from that which
is called *Iustice*. The *Essentiall*
Attributes of God are not ther-
fore really inseparable.

5 The *Essentiall Attributes*
of God are not parts or quali-
ties of the Diuine Essence, nor
a *Accidents* in the Essence, nor
a Subject: but the very b *whole*
and entire Essence of God. So

re. 4. 11. non autem predicata accidentalia. b Omnia quæ in Deo
sunt, ita insunt, ut sint ipse Deus.

that

that euery such Attribute is not
alind & alind, another and ano-
 ther thing, but one and the
 same thing. There are therefore
 no *Quantities* in GOD, by
 which he may bee said to bee *so*
much and *so much*: nor *Quali-*
ties, by which hee may bee said
 to be *such* and *such*: but ^c what-
 soeuer God is, hee is *such* and the
 same by his *Essence*. By his *Es-*
sence hee is *wise*, and therefore
Wised:me it selfe: by his *Essence*
 he is *God*, and therefore *Good-*
nesse it selfe: by his *Essence* he is
mercifull, and therefore *mercy*
 it selfe: by his *Essence* he is *iust*,
 and therefore *Iustice* it selfe, &c.
 In a word, God is great, with-
 out *Quantity*: good, true, and
 iust, without *Quality*: mercifull
 without *passion*: an *act* without
motion: euery where present
 without *sight*: without *time* the
first and the *last*: the Lord of all
Creatures, from whom all re-
 ceiuie themselves, and all the

^c *Essentia di-*
uina identifi-
cat sibi omnia
que sunt in
diuinis.

Biel. sup. 1.
 sent. d. 1. q. 5.

D

good

Exhibet omnia, accipit nihil, ipsum igitur bonum, est Deus ipse semper.

Trismeg. ser. 2. Plin.

good they haue; yet neither needeth nor receiveth hee any increase of goodnesse or happines from any other.

This is the plaine description of God, so farre as hee hath revealed himselfe to vs in his Word.

This Doctrine (of all others) euery true Practitioner of Piety, must competently know and necessarily belecue, for foure speciall uses.

1 That wee may discern our true and onely God, from all false gods & Idols: for this description of God, is properly * knowne onely to his Church, in whom hee hath thus graciously manifested himselfe.

2 To possesse our hearts with a greater awe of his Maiesty, whilest wee admire him for his simplenesse and infinitenesse: adore him for his vnrmeasurable-nesse, vnrchangeablenesse, and eternity: seeke wisdom from his under-

* Psal. 147.
19, 20.
Ier. 10. 25.

understanding and knowledge : submit our selves to his blessed will and pleasure : loue him, for his loue, mercy, goodnesse, and patience : trust to his Word, because of his truth : feare him for his power, iustice and anger : reuerence him for his holinesse: and praise him for his blessednesse: and to depend all our life on him, who is the onely Authour of our life, being, and all the good things we haue.

3 *To stirre vs up to imitate the Diuine Spirit in his holy Attributes: and to beate (in some measure) the Image of his Wisedome, Loue, Goodnesse, Iustice, Mercy, Truth, Patience, Zeale and Anger against sin, that we may be wise, loving, iust, mercifull, true, patient, and zealous, as our God is.*

4 *Lastly, that wee may in our Prayers and Meditations conceiue bright of his Diuine Maiesty, and not according*

Psal. 90. 2.
 b 1. Kin. 8. 27
 c Gen. 17. 1.
 Job 15. 25.
 d Apoc. 4. 8.
 and 15. 4.
 e Rom. 11. 33
 and 16. 17.
 f Ex. 34. 6, 7.
 Psal. 108. 4.
 and 103. 11.
 and 145. 8, 9.
 g Deu. 32. 4.
 Gen. 8. 25.
 Psal. 145. 17.
 h Ioh. 4. 34.
 i Deut. 32. 4.
 k 1. Ioh. 5. 7.
 Mat. 3. 16.
 Mat. 28. 19.
 2. Cor. 13. 14
 l 1. Kin. 8. 17
 f. sal. 129. 2.
 Jer. 23. 23.
 m Isa. 40.
 26, 28.
 Dan. 4. 32.
 n 1. Kin. 8. 30
 lcr. 7. 10.
 o Isa. 63. 16.
 p 1. Sa. 10. 19
 Mat. 11. 28.

to those crosse & blasphemous imaginations, which naturally arise in mens braines: as when they conceiue God to bee like an *old Man sitting in a chaire*: and the Blessed Trinity to bee like that *tripartite Idoll*, which Papists haue painted in their Church-windowes.

When therefore thou art to pray vnto God, let thine heart speake vnto him, as to that *a eternall, b infinite, c Almighty, d holy, e wise, f iust, g mercifull h Spirit, and most i perfect, k indiuisible Essence of three seuerall Persons, Father, Sonne, and holy Ghost: who being l present in all places, m ruleth Heauen, and Earth, vnderstandeth n all mens hearts, o knoweth all mens miseries; and is onely P able to bestow on vs all graces which wee want, and to deliuer all penitent sinners (who with faithfull hearts seeke (for Christs sake) his help) out of all their afflictions and troubles*

troubles whatsoeuer.

The ignorance of this true knowledge of God, makes many to make an *Idoll* of the true God: and is the onely cause, why so many doe professe all other parts of Gods worship and religion, with so much irreuerence and hypocrisie. Whereas if they did truly know God, they durst not but come to his holy seruice; and comming, serue him with feare and reuerence: for so farre doth a man feare God, as he knoweth him; and then doth a man truly know God, when he ioynes practice to speculation: And thar is,

First, when a man doth so acknowledge and celebrate Gods *Maiesty*, as hee hath reuealed himselfe in his *Word*.

Secondly, when from the true and liuely sense of Gods *Attributes*, there is bred in a mans heart a loue, awe and confidence in God: for saith God

D 2 him-

Psal. 34. 9.

1. Ioh. 2. 4.

himselfe; If I be a Father, where is my honour? If I bee a Lord, where is my feare? O taste and see, that the Lord is good! saith David. Hee that hath not by experisnce tasted his goodnesse, knowes not how good he is. Hee (saith Iohn) that saith hee knoweth God, and keepeth not his commandements, is a lyer, and the truth is not in him. So farre therefore as wee imitate God in his Goodnesse, Love, Iustice, Mercy, Patience, and other Attributes, so farre doe wee know him.

Thirdly, when with inward groanes, and the serious desires of our hearts, we long to attaine to the perfect and plenary knowledge of his Majesty, in the life which is to come.

Lastly, this discovers how few there are, who doe truly know God: for no man knoweth God, but hee that loveth him; and how can a man choose but

love

love him, being the *Soueraigne* good, if hee knew him? Seeing the nature of God is to enamour men with the love of his goodnes; and whosoever loveth any thing more then God, is not worthy of God: and such is every one, who settles the love and rest of his heart vpon any thing besides God. If therefore thou dost beleue that God is *Almighty*, why dost thou feare *Diuels*, and *enemies*, and not confidently trust in God, and craue his helpe in all troubles and dangers? If thou beleueest that God is *infinite*, how darest thou prouoke him to *anger*? If thou beleueest that God is *simple*, with what heart canst thou *dissemble* and play the *hypocrite*? If thou beleueest that God is the *Soueraigne good*, why is not thy heart more settled vpon him, then on all *Worldly goods*? If thou dost indeed beleue that God is a *iust Iudge*, how darest

1. Ioh. 2. 15.

Rom. 8. 28.

* Site habeam solum, sanè ruas arduus asher, Telus rupta suo diffiliatque loco.

* Creatura omnia perfectius sunt in Deo, quam in seipso, Dionysius, de divinis, cap. 7.

thou live so *securely* in sinne without *repentance*? If thou doest truly beleue, that God is most *wise*, why dost not thou referre the euent of *crosses* and *disgraces* vnto him, who knoweth how to *turne all things to the best*, vnto them that loue him? If thou art perswaded, that God is true, why doest thou doubt of his *promises*? And if thou beleuest, that God is *beauty* and * *Perfection* it selfe, why doest not thou make him alone the chiefe and of all thine *affections* and *desires*? for, if thou louest *beauty*, hee is most faire: if thou desirest *riches*, he is most *wealthy*: if thou seekest *Wisdom*, he is most *wise*. Whatsoeuer excellency thou hast seene in any *Creature*, it is nothing but a *sparkle* of that, which is in *infinite* * *perfection* in God: and when in Heauen wee shall haue an *immediate Communion* with God, wee shall haue them all per-

perfectly in him, *communicated*
vnto vs. Briefly, in *all goodnesse*
he is *all* in *all*. * Loue that one
good God; and thou shalt loue
him, in whom all the *good of*
goodnesse consisteth. Hee that
would therefore attaine to the
sauing knowledge of God, must
learne to know him by *loue*. For
God is loue, and *a the knowledge*
of the loue of God passeth all
knowledge. For *all knowledge*
besides to know *b how to loue*
God, and to *serue him onely*, is
nothing, vpon *Salomons credit*,
but *vanity of vanities, and vexa-*
tion of spirit.

Kindle therefore, O my *c La-*
dy, nay rather, O my * *Lord Cha-*
rity, the loue of thy *selfe* in
my *soule*, especially, seeing it
was thy good pleasure, that be-
ing *d reconciled* by the blood of
Christ, I should be brought, by
the knowledge of thy grace, to
the *communion* of thy glory,
wherein onely consists my *soue-*

D 5 raigne

* *Ama vnum*
illud bonum,
in quo omne
bonum est, &
sufficit. An-
sel. in Prosol.
cap. 25.

a Eph. 3. 19.
1. Ioh. 4. 8.

b Kemp. de
Imit. Christi
cap. 1.

c Eccl. 1. 2, 17
* *Domina,*
i nno Domi-
ne & Caritas.
Bern.

d Ro 5. 9, 10.

Ioh. 17. 3, 22
1. Cor. 15. 28

raigne good and happinesse for euer.

Thus by the light of his *owne Word*, wee haue *seene* the *backe parts* of *IEHOVAH Elohim*, the *eternall Trinity*: whom to *worship* is true *Piety*: whom to *beleene*, is *sauing faith* and *veritie*. And vnto whom, from *all Creatures* in *heauen* and *earth*, be *all praise*, *dominion*, and *glory* for *euer. Amen.*

Thus farre of the knowledge of God. Now of the knowledge of a Mans selfe. And first, of the state of his misery and corruption, without renouation by Christ.

Medi-

*Meditations of the miserie of a
man, not reconciled to God in
Christ.*



Wretched man, where shall I beginne to describe thine *endlesse* miserie! Who art condemned, as soone as conceived; and adiudged to *eternall* death, before thou wast borne to a temporall life. A beginning indeed I finde, but *no end* of thy miseries. For when *Adam* and *Eve* being created after Gods owne *Image*, and placed in *Paradise*, that they and their Posterity might live in a blessed state of *life* immortall, hauing Dominion of *all* earthly Creatures, and *onely* restrained from the fruit of *one tree*, as a signe of their *subiection* to their Almighty Creator: though God forbade them this one small thing,

*Damnatus
antequam
natus, Aug.*

thing, vnder the penalty of eternall death; yet they beleeued the *Diuels word* before the *Word of God*, making *God* (as much as in them lay) a *lyar*. And so being *unthankfull* for all the benefits which *God* bestowed on them, they became *male-contented* with their present state, as if *God* had dealt *enviously* or *niggardly* with them: and beleued that the *diuell* would make them partakers of far more glorious things, then euer *God* had bestowed vpon them: and in their pride they fell into *high treason* against the *most High*, & disdaining to bee *Gods Subiects*, they affected blasphemously to bee *gods themselves*, equals vnto *God*. Hence, till they repented (losing *Gods Image*) they became like vnto the *Diuell*: & so all their posteritie, as a *Traiterous* brood (whilst they remaine *impenitent*, like thee,) are subiect in this life

life to all *curſed miſeries*, and in the life to come, to the *eueralſting fire*, prepared for the *Diuell* and his *angels*.

Lay then aſide for a while thy *doting vanities*, and take a view with me of thy *dolefull miſeries*; which duely ſuruaied, I doubt not, but that thou wilt conclude, that it is farre better, neuer to haue *Natures being*, then not to *bee by Grace a Practitioner* of religious *Piety*.

Conſider therefore thy miſery.

- 1 In thy *life*.
- 2 In thy *death*.
- 3 After *death*.

In thy life.

- 1 The miſeries accompany-
ing thy *body*.
- 2 The miſeries which de-
forme thy *ſoule*.

In thy death, the miſeries which ſhall oppreſſe thy *body* and *ſoule*.

After death, the miſeries
which

which ouerwhelme both
body and soule together in
Hell.

And first, let vs take a view of
those miseries which accom-
pany thy *body*, according to
the foure ages of thy *life*.

1 *Infancy.*

2 *Youth.*

3 *Manhood.*

4 *Old Age.*

*Meditations of the misery
of Infancie.*

WHat wast thou being
an *Infant*, but a *brute*,
hauing the *shape* of a man? was
not thy *body* conceiued in the
heat of lust, the secret of shame,
and staine of *originall sin*? And
thus wast thou cast *naked* vpon
the *Earth*, all imbrued in the
blood of filthinesse, (filthy in-
deede; when the *Sonne* of God,
who disdained not to take on
him mans *nature*, & the infirmi-
ties

ties thereof: yet thought it vn-
 beleeving his *Holineffe* to bee
conceined after the sinfull man-
 ner of mans conception.) So
 that thy mother was ashamed
 to let thee know the *manner*
 thereof. What cause then hast
 thou to boast of thy *byrth*,
 which was a *curfed paine* to thy
 mother, and to thy selfe the *en-*
trance into a troublesome life?
 the greatnesse of which mise-
 ries, because thou couldest not
 vtter in words, thou diddest ex-
 presse (as well as thou couldst)
 in weeping *teares*.

2 *Meditations of the mise-*
ries of Youth.

WHat is *Youth* but an
 vntamed *Beast*? all
 whose actions are *rash* & rude,
 not capeable of good counsell,
 when it is giuen; and *Ape-like*,
 delighting in nothing but in
 toyes and bables? Therefore
 thou

thou no sooner began'st to haue a little strength and *discretion*, but forthwith thou wast kept vnder the rod, and feare of Parents and Masters: as if thou had'st been borne to liue vnder the *discipline of others*, rather then at the *disposition of thine owne will*. No *tyred horse* was euer more willing to bee rid of his *burthen*, then thou wast to get out of the *seruile* state of this bondage. A state not worth the description.

3. *Meditations of the miseries of Man-hood.*

WHat is *mans state*, but a Sea, wherein (as waues) *one* trouble ariseth in the necke of *another*? the latter *worse* then the former. No sooner diddest thou enter into the *affaires* of this world, but thou wast inwrapped about with a *cloud of miseries*. Thy *Flesh* pro-
uokes

uokes thee to lust, the *World* allures thee to pleasures, and the *Diuell* tempts thee to all kind of finnes: *feares of enemies* affright thee, *suits in Law* doe vex thee, *wrongs of ill neighbours* doe oppresse thee, *cares* for Wife and Children doe consume thee, and *disquietnesse* twixt open foes and false friends, do in a manner confound thee: *Sin* stings thee *within*, *Satan* laies snares before thee, *Conscience* of finnes past doggeth *behinde* thee. Now *aduersity* on thy left hand frets thee, anon *prosperity* on thy right hand flatters thee: *ouer thy head* Gods vengeance due to thy sin, is ready to fall vpon thee: and *under thy feete*, *Hell-mouth* is ready to swallow thee vp. And in this *miserable* estate, whither wilt thou goe for rest and comfort? the house is full of cares, the field full of toyle; the Countrey of rudenesse, the City of factions; the Court of Ennie,
the

the *Church of Sects*, the *Sea of Pirates*, the *Land of Robbers*. Or in what *state* wilt thou live? seeing *wealth* is envied, and *poverty* contemned; *wit* is distrusted, and *simplicitie* is derided; *Superstition* is mocked, and *Religion* is suspected; *Vice* is advanced, and *Vertue* is disgraced. Oh with what a *body of sin* art thou compassed about in a *World of wickednesse*? What are thine *Eyes*, but *Windowes* to behold *vanitie*? What are thine *Eares*, but *flood-gates*, to let in the *streame of iniquity*? What are thy *Senses*, but *matches* to give fire to thy *lusts*? What is thine *Heart*, but the *Anvil*, whereon *Satan* hath forged the *ougly shape of all lewd affections*? Art thou *nobly descended*? thou must put thy selfe in perill of *forraine warres*, to get the reputation of *earthly honour*; oft times hazard thy *life* in a desperate *combate*, to avoide the as-
 perſion.

person of a Coward. Art thou borne in *meane* estate? Lord! what paines and drudgery must thou indure at *home*, and *abroad*, to get maintenance? and all perhaps scarce sufficient to serue thy necessity; and when (after much *service* and *labour*) a man hath got something; how little *certainty* is there in that which is gotten? seeing thou seest by *daily* experience, that hee who was *rich* yesterday, is to day a *begger*: hee that yesterday was in *health*, to day is *sicke*: hee that yesterday was *merrie* and *laughed*, hath cause to day to *mourne* and *weepe*: hee that yesterday was in fauour, to day is in disgrace; and hee, who yesterday was *aline*, to day is *dead*: and thou knowest not *how soone*, nor in *what manner* thou shalt dye thy selfe? And who can enumerate the *losses*, *crosses*, *griefes*, *disgraces*, *sicknesses* and *calamities*, which are incident

incident to sinfull man? To speake nothing of the death of *friends and children*, which oft times seemes to bee vnto vs far *more bitter* then present death it selfe.

*Meditations of the miserie
of old age.*

WHat is *old age*, but the *receptacle* of all *mala-*
dies? for if thy lot bee to draw
thy *daies* to a long *date*, in comes
old bald-headed *age*, stooping
vnder *dotage*, with his *wrink-*
led face, *rotten* teeth, and *stink-*
ing breath: *teastie* with Cho-
ler, *withered* with drinesse, *dim-*
med with blindnesse, *absurded*
with deafenesse, *ouerwhelmed*
with sicknesse, and *bowed toge-*
ther with weakenesse: hauing no
vse of any sence, but of the sence
of *paine*: which so racketh eue-
ry member of his body, that it
neuer easeth him of *griefe*, till he

he hath throwne him downe to his *grane*.

Thus farre of the miseries, which accompany the *body*. Now of the miseries, which accompany chiefly the *soule* in this life.

Meditations of the misery of the soule in this life.

THe misery of thy soule will more euidently appeare, if thou wilt but consider:

- 1 The *felicity* shee hath lost.
- 2 The *misery* which she hath *pulled* vpon her selfe by sinne.

1 The *felicity* lost, was first, the fruitiō of the *Image of God*, whereby the soule was like vnto God in *knowledge*, enabling her perfectly to vnderstand the *reuealed will of God*. Secondly, *true holinesse*, by which she was free

^a Col. 3. 10.
Rom. 12. 2.

free from all prophane error. Thirdly, *Righteousnesse*, whereby shee was able to incline all her naturall powers, and to frame vprightly all her actions, proceeding from those powers. With the losse of this *diuine Image*, shee lost the *Love* of God, & the blessed *communion*, which shee had with his *Maiesty*; wherein consisted her *life*, and *happinesse*. If the losse of earthly riches vex thee so much, how should not the losse of this *diuine treasure* perplex thee much more?

2 The *misery* which shee pulled vpon her selfe, consists in two things:

1 *Sinfulnesse*:

2 *Cursednesse*.

1 *Sinfulnesse*, is an vniuersall corruption, both of her *Nature* and *Actions*: for her *Nature* is infected with a *pronenesse*

to euery sinne continually, the *Minde* is stuffed with *vanity*,

the

^a Ephes. 2. 3.
Gen. 6. 5.

^b Rom. 12. 7.
Ephes. 4. 17

the *c* *Vnderstanding* is darkened with *ignorance*, the *d* *Will* affecteth nothing but vile and *vaine things*: All her *c* *Actions* are *e*-uill; yea this deformity is so *violent*, that oftentimes in the regenerate soule the *Appetite* will not obey the government of *Reason*, and the *Will* wandreth after, and yeelds consent to sinfull motions. How great then is the violence of the *Appetite* and *Will* in the *Reprobate* soule, which still remaines in her naturall corruption? Hence it is, that thy wretched *Soule* is so deformed with *sinne*, defiled with *lust*, polluted with *filthinesse*, outraged with *passions*, ouer-carried with *affecti-ous*, pining with *Enuie*, over-charged with *Gluttony*, sur-quedred with *Drunkenesse*, boyling with *Reuenge*, transported with *Rage*; and the glorious *Image* of God transformed to the ougly *shape* of the *Diuell*.

c 1. Cor. 2. 14

d Phil. 2. 3.

c Rom. 3. 12.
Rom. 7. 19.

f Ioh. 8. 14.
g Gen. 6. 6.

f *Diuell*, so far, as it once *repented the Lord*, that *euer hee made man*.

h Deu. 27. 26
Gal. 3. 10.
Psal. 119. 21.

From the former flowes the other part of the *Soules misery*, called *h cursednesse*, whereof there are two degrees.

1 *In part.*

2 *In the fulnesse thereof.*

i Rom. 2. 4, 5.
Ierem. 28. 13.
k Isa. 28. 13.
l Gen. 3. 8, 10
and 4. 14.
Heb. 2. 15.

1 *Cursednesse in part*, is that, which is inflicted vpon the Soule in *life and death*, and is *common* to her with the body. The *Cursednesse* of the soule in *life*, is the *wrath* of God, which lieth vpon such a creature, so far, as that *all things*, not only *calamities*, but also very *iblessings*, and *k graces* turne to ruine. 1 *Terrour of Conscience* driues him from God and his seruice, that hee dares not come to his presence and ordinances; but is *m giuen vp* to the *n slavery* of *Satan*, and to his owne *lusts*, and *ile affections*.

m Rom. 1.
21, 24, 26.
n Ephes. 2. 2.
Col. 1. 1, 13.

This is the *cursednesse* of the Soule

Soule in life: now followes the
curſedneſſe of the Soule and bo-
 dy in death.

*Meditations of the miſery of the
 body and ſoule in death.*

AFTER that the *aged man*
 hath conflicted with long
 ſickneſſe, and hauing endured
 the brunt of paine, ſhould now
 expect ſome *eaſe*: in comes
Death (Natures ſlaughter-man,
 Gods *curſe*, and Hells *purueior*)
 and lookes the *old man* grimme
 and blacke in the face: and
 neither pitying his *age*, nor re-
 garding his long-endured do-
 lours, will not bee hired to for-
 beare, either for ſiluer or gold:
 nay, hee will not take, to ſpare
 his life, *ſkin for ſkin*, and all that
 the *old man* hath: but *batters*
 all the principall parts of his
 body, and arreſts him to ap-
 peare before the terrible Iudge.
 And as thinking that the *old*

Iob 1.

E man

man will not dispatch to goe with him fast enough : Lord ! how many darts of *calamities* doth he shoot thorow him, *stitches, aches, crampes, feauers, obstructions, rheumes, flegmes, col-like, stone, winde, &c.*

Oh what a *gastly sight* it is, to see him then in his *bed*, when *Death* hath giuen him his *mortal* wound ! what a *cold sweat* ouer-runnes all *his* body ? what a *trembling* possesseth all his members ? the *head* shooteth, the *face* waxeth pale, the *nose* blacke, the *nether Iaw-bone* hangeth downe, the *Eye-strings* breake, the *tongue* faltreth, the *breath* shortneth, and smelleth earthly, the *throate* rattleth, and at euery gaspe the *heart-strings* are ready to breake asunder.

Now the miserable soule *sensibly* perceiueth her earthly body to begin to *die* : for as towards the *dissolution* of the vniuersall frame of the *great world*,
the

the *Sunne* shall bee turned into darkenesse, the *Moone* into blood, and the *Starres* shall fall from heauen, the *Aire* shall be full of stormes, and flashing Meteors, the *Earth* shall tremble, and the *Sea* shall roare, and mens hearts shall faile for feare, expecting the end of such sorrowfull beginnings: So towards the dissolution of man, (which is the little world) his *Eyes* which are as the *Sunne* and *Moone*, lose their light, and see nothing but blood-guiltinesse of sinne; the rest of the *Senses*, as lesser *Starres*, doe one after another faile and fall: his *Minde*, *Reason* and *Memory*, as heauenly powers of his soule, are shaken with fearefull stormes of despaire, and first flashings of *Hell-fire*: his Earthly body begins to shake and tremble, and the *humours* like an ouer-flowing *Sea*, roare and rattle in his throat, still expecting the wofull ends of

these dreadfull beginnings.

Whilest he is thus summoned to appeare at the great *Assizes* of Gods Iudgement, behold, a *Quarter-Sessions*, and Gaole-delivery is held within himselfe: where *Reason* sits as Iudge, the *Diuell* puts in a *Bill* of inditement, as large as that Booke of *Zachary*; wherein is alleaged all thy *euil* *deedes*, that euer thou hast *committed*, and all the *good* *deeds* that euer thou hast *omitted*, and all the *curses* and *iudgements*, that are due to euery sin. Thine owne *conscience* shall accuse thee, and thy *Memory* shall giue bitter *evidence*, and *Death* stands at the Barre ready, as a cruell *Executioner* to dispatch thee. If thou shalt thus condemn *thy selfe*, how shalt thou escape the iust condemnation of *God*, who knowes all thy misdeeds better then thy selfe? Faine wouldest thou put out of thy minde, the remembrance of thy

Zach. 5. 2.
Ezech. 2. 10.

1. Ioh. 3. 20.

thy wicked deeds, that trouble thee: but they *flow faster* into thy remembrance, and they will not be *put away*, but cry vnto thee, *Wee are thy workes, and wee will follow thee.* And whilest thy soule is thus *within*, out of peace and order; thy children, wife, and friends, trouble thee as fast, to haue thee put thy *goods in order*; some crying, some craving, some pitying, some chearing; all like *Flesh-flies*, helping to make thy *sorrowes* more *sorrowfull*. Now the *Devils*, who are come from *Hell* to *fetch away thy soule*, begin to appeare to her; and waite, as soone as shee comes forth, to take her, and carry her away. *Stay* shee would within, but that shee feeles the body beginne by *degrees* to *die*: & ready, like a *ruinous house*, to fall vpon her head. *Fearefull* shee is to come soorth, because of those *Hell-hounds* which waite for her coming.

Luke 12.30.

Oh, shee that spent so many *dayes* and *nights* in vaine and idle *pastimes*, would now giue the *whole world*, if shee had it, for *one houres* delay, that she might haue space to repent, and reconcile her selfe vnto God. But it cannot bee, because her *Body* which ioyned with her in the *actions* of sin, is altogether now vnfit to ioyne with her in the exercises of repentance: and repentance must be of the *whole man*.

Now shee seeth that all her *pleasures* are gone, as if they had neuer been: and that but onely *torments* remaine, which neuer shall haue end of *being*. Who can sufficiently expresse her *remorse* for her sins *past*, her *anguish* for her *present* miserie, and her *terror* for the torments to come?

In this extremitie, she lookes euery where for helpe, and she findes her selfe euery way *helpelesse*.

lesse. Thus in her greatest misery (desirous to heare the least word of comfort) shee directs this, or the like speech vnto her Eyes: O *Eyes*, who in times past were so quick-sighted, can yee see no comfort, nor any way how I might escape this dreadful danger? But the *Eye-strings* are broken, they cannot see the candle that burneth before him: nor discern whether it be day or night.

Prosopopæia.

The Soule (finding no comfort in the *Eyes*) speakes to the *Eares*: O *Eares*, who were wont to recreate your selues, with hearing new pleasant discourses, and Musickes sweetest harmony; can you heare any newes or tidings of the least comfort for mee? The *Eares* are either so deafe, that they cannot heare at all: or the sense of hearing is growne so weake, that it cannot endure to heare his dearest friends to speake. And why

should *these carcas* heare any *tidings* of ioy in *Death*, who could neuer abide to heare the *glad tidings* of the *Gospell* in his *life*? The *Eare* can minister no *comfort*.

Then she intimates her griefe vnto the *Tongue*. Oh *Tongue*, who wast wont to *bragge* it out with the *brauest*, where are now thy big and daring *words*? now (in my greatest neede) canst thou *speake* nothing in my *defence*? Canst thou neither *daunt* these *Enemies* with *threatning words*, nor *entreate* them with *faire speeches*? Alas, the *Tongue* two dayes agoe lay *speechlesse*: it cannot in his greatest extremity, either *call* for a little *drinke*, or desire a friend to *take away* with his finger the *flegme*, that is ready to *choake* him.

Finding heere no hope of helpe, she *speakes* vnto the *Feet*, Where are yee, O *feete*, which sometime were so nimble in

running? can you *carry* mee no where, out of this dangerous place? The *feete* are *stone-dead* already: If they bee not *stirr'd*, they cannot *stirre*.

Then she directs her speech vnto her *hands*: O hands, who haue beene so often approoued for man-hood, in *peace & war*, and wherewith I haue so often defended my *selfe*; and offended my *foes*; neuer had I more need then now. *Death* lookes mee grim in the face, & kills me. *Hellish Fiends* wait about my bed to *denoure* me: helpe now, or I perish for *euer*. Alas, the *hands* are so *weake*, and doe so *tremble*, that they cannot reach to the *mouth* a *spoon-full* of supping, to relieue languishing *nature*.

The *wretched* soule seeing her selfe thus *desolate*, and altogether destitute of friends helpe and comfort; and knowing that *within an houre* shee must bee

in *everlasting* paines, retires her selfe to the *heart* (which of all members is *primum viuens*, and *ultimum moriens*) from whence she makes this *dolefull lamentation* with her selfe :

The dolefull
lamentation
of the Re-
probate
Soule at the
poynt of
death.

2. Sam. 22. 5.

O miserable *caitiffe*, that I am! How doe the *Sorrowes* of death *compasse* me! How doe the *flouds* of *Belial* make me afraid! How haue, *indeede*, the snares both of the *first* & *second* death ouertaken me at *once*! Oh how *suddenly* hath *Death* stolne vpon mee with insensible degrees! Like the *Sunne*, which the *Eye* perceiues not to moue, though it bee most swift of *motion*. How doth *Death* wracke on me his *spite*, without *pity*! The *GOD* of *mercy* hath vtterly forsaken mee: and the *Denill*, who *knowes* no *mercy*, waites for to take mee. How often haue I beene warned of this *dolefull day*, by the faithfull *Preachers* of *Gods Word*, and I made

made but a *jest* thereat? What profit haue I now of all my *pride, fine house, and brane appa-
rell*? What's become of the sweete rellish of all my *delicious* fare? All the *worldly goods* which I so *carefully* gathered, would I now giue for a good Conscience, which I so carelesly neglected. And what *ioy* remaines now, of all my former *fleshly pleasures*, wherein I placed my chiefe *delight*? Those *foolish pleasures* were but *deceitfull* dreames, and now they are past like *vanishing shadowes*: but to thinke of those *eternall paines*, which I must endure for those *short pleasures*, paines mee as *Hell*, before I enter into *Hell*. Yet iustly I confesse, as I haue *deserued*, I am *serued*; that being made after *Gods Image*, a *reasonable soule*, able to iudge mine owne estate, and hauing mercy so often *offered*, and I *intreated* to receiue it; I neglected

sted Gods grace, and preferred the pleasures of sinne, before the religious care of pleasing God; lewdly spending my short time, without considering what accounts I should make at my last end. And now all the pleasures of my life being put together, counteruaile not the least part of my present paines. My ioyes were but momentany, and gone, before I could scarce enjoy them: my miseries are eternall, and neuer shall know end. Oh that I had spent the houres that I consumed in carding, dicing, playing, and other vile exercises, in reading the Scriptures, in hearing Sermons, in receiving the Communion, in weeping for my sinnes, in fasting, watching, praying, and in preparing my soule, that I might haue now departed in the assured hope of euerlasting saluation! O that I were now to begin my life againe! how would I con-
temne

temme the *world*, and the *vani-
ties* thereof! how *religiously* and
purely would I leade my life!
how would I *frequent* the
Church, and sanctifie the *Lords*
Day! If *Satan* should offer mee
all the treasures, pleasures, and
promotions of this world, hee
should neuer entice mee to *for-
get these terrours* of this last
dreadfull houre. But, O corrupt
carkasse, and stinking *carrion*!
How hath the *Diuell* deluded
vs? and how haue we *serued* and
deceined each other? and pulled
swift damnation vpon vs both?
Now is my case more misera-
ble, then the *beast* that perish-
eth in a ditch: for I must goe to
answere before the *Iudgement*
seate of the righteous Iudge of
Heauen and Earth; where I
shall haue none to speake for
me: and these *wicked fiends*, who
are priuie to all my euill deeds,
will *accuse* me, and I cannot ex-
cuse my selfe. *My owne heart al-
ready*

ready condemnes me I must needs therefore be *damm'd* before his *Iudgement* seat: and from thence be carried by these *infernall fiends*, into that *horrible* prison of endlesse torments, and *utter darkeness*: where I shall *neuer* more see light, that *first* most excellent thing that God made. I who gloried heretofore, in being a *libertine*, am now *inclosed* in the very *clawes* of Satan: as the trembling *Partridges* within the griping *talons* of the ravenous *Falcon*. Where shal I lodge to night? and who shall bee my companions? Oh *horror* to thinke! O *griefe* to consider! Oh *curst* bee the day wherein I was borne, and let not the day wherein my mother bare me, bee blessed. *Curst* bee the Man that shew'd my Father, saying, A Child is borne unto thee, and comforted him. *Curst* bee that Man, because he slew me not. Oh that my Mother might haue beene

my graue, or her wombe a perpetuall conception ! How is it that I came forth of the wombe, to endure these hellish sorrowes ! and that my dayes should thus end with eternall shame ! Cur'ed bee the day that I was first vnitied to so lewde a body : O that I had but so much fauour, as that I might neuer see thee more : Our parting is bitter & dolefull : but our meeting againe, to receiue at that dreadfull day, the fulnesse of our deserued vengeance, will bee farre more terrible and intolerable. But what meane I thus (by too late lamentation) to seeke to prolong time ? My last houre is come : I heare the heart-strings breake : this filthy House of Clay falls on my head : heere is neither hope, helpe, nor place of any longer abiding. And must I needs be gone ? Thou filthy carkasse : Oh filthy carkasse, with fare-ill farewell, I leaue thee : And so all-trembling, she.

Apoc. 21. 8.
Iude vers. 6.
1. Pet. 3. 19.

shee commeth forth, and forth-
with is seized vpon by *Infernall*
fiends, who carry her with a
violence *torrenti simili*, to the
bottomlesse Lake, that burneth
with fire and *brimstone*: where
shee is kept as a prisoner in tor-
ments, till the generall Iudge-
ment of the great Day.

The lothsome *carkasse* is af-
terwards laid in the *grau*e. In
which action, for the most part,
the *dead bury the dead*: that is,
They who are dead in sinne, bu-
ry them, who are dead for sin.
And thus the godlesse, and vn-
regenerated *worldling*, who
made *Earth* his *Paradise*; his
Belly his *God*; his *Lust* his *Law*:
as in his *life* he sowed *vanity*, so
hee is now *dead*, and reapeth
misery. In his *prosperity* he neg-
lected to serue God: In his *ad-
uersity* God refuseth to saue
him. And the *Diuell*, whom he
long serued, now at length
payes him his wages. *Detestable*
was

was his life, *damnable* his death. The *Dinell* hath his *soule*, the *grave* hath his *carkas* : in which *pit* of corruption, *den* of death, and *dungeon* of sorrow, let vs leaue the miserable *Caitife*, rotting with his mouth ful of earth, his belly full of wormes, and his carcasse ful of stench; expecting a fearefull *resurrection*, when it shall bee re-vnited with the *soule*; that as they sinned together, so they may be eternally tormented together.

Thus farre of the miseries of the *soule and body* in death, which is but *cursednesse in part*: now followes the *fulnes of cursednesse*: which is the misery of the *soule and body* after death.

Meditations of the misery of a man after death. which is the fulnesse of cursednesse.

THe *fulnesse of cursednesse* (when it falls vpon a creature,

^a Luke 8. 18.
and 16. 23.
^b Theſ. 1. 10.
^c Mat. 23. 33.

^d Luke 16.
12, 23.
1. Pet. 3. 19.
Iude, ver. 6, 7

Acts 7. 5.

ture, not able to beare the brunt thereof) *preſſeth* him downe to that bottomleſſe^a deepe of the endleſſe^b wrath of *Almighty God*: which is called the^c *damnation of hell*. This *fulneſſe* of curſedneſſe is either *particular* or *generall*.

Particular, is that which in a leſſe meaſure of fulneſſe, ligh-
teth vpon the^d ſoule *immediate-
ly*, as ſoone as ſhe is ſeparated
from the body. For in the very
instant of diſſolution, ſhe is in
the ſight and preſence of God.
For when ſhee ceaſeth to ſee
with the organe of *fleſhly eyes*,
ſhee ſeeth after a ſpirituall man-
ner, like *Stephen*, who ſaw the
glory of God, and *Ieſus ſtanding
at his right hand*: or, as a man,
who being *blind-borne*, and *mi-
raculoſly* reſtored to his ſight,
ſhould ſee the *Sunne*, which he
neuer ſaw before. And there, by
the *teſtimony* of her owne *Con-
ſcience*, *Chriſt* the righteous
Iudge,

Iudge, who knoweth all things, *maketh* her, by his *omni present power*, to vnderstand the doome and Iudgement that is due vnto her sinnes, and what must be her *eternall* state. And in this manner standing in the *sight* of Heauen, not fit for her *uncleanes* to come into heauen; she is said to stand before the *Throne of God*. And so forthwith she is carried by the *euill angels*, who came to fetch her with violence into *Hell*, where she is kept as in a *Prison*, in *euerlasting paines* and *chaines*, vnder *darknesse*; vnto the *Iudgement of the great Day*: But not in that *extremity* of torments, which shee shall finally receiue at the last Day.

The *generall fulnesse* of *cursednesse* is in a *greater measure* of *fulnesse*, which shall be inflicted vpon both thy *Soule* and *Body*, when by the mightie power of *Christ* (the *supreme Iudge*

Postquam anima de corpore est egressa: subito Iudicium Christi de se latum cognoscit, Aug. lib. 1. de anim. & eius Orig. cap. 4. Hier. Ep. ad Pannat. Anima damnata continuo inuaditur à Dæmonibus, qui crudelissime eam rapientes ad infernū deducūt, Cyril. Alex. in orat. de exit. anim. Mat. 5. 34. and 23. 21. Luke 12. 20. Luke 16. 22. 23. 1. Pet. 3. 19. Iude, verse 7 Luk. 16. 14. Luke 1. 31. 2. Pet. 4. 9. Iude, verse 6 Apoc. 11. 8. Dan. 12. 1. Ioh. 5. 18, 29.

Apoc. 20. 23.

Mat 24. 29.

Luk. 21. 24,
25.

Iudge of heauen and earth) the one ſhall bee brought out of *Hell*, and the other out of the *Grave* as *Prifoners*, to receiue their dreadfull doome, according to their euill *deedes*. How ſhall the Reprobate, by the roaring of the *Sea*, the quaking of the *Earth*, the trembling of the *Powers* of Heauen, and terrours of *Heauenly ſignes* bee driuen, at the worlds end, to their wits end ! Oh, what a wo- full ſalutation will there be, be- twixt the damned *Soule* and *Bo- dy*, at their re-vniting at that ter- rible day !

The damned
ſoules Apo-
ſtrophe to
her body at
their ſecond
meeting.

O ſinke of *ſin*, O lumpe of *Filthineſſe* (will the *Soule* ſay vnto her *Body*) how am I com- pelled to re-enter vnto thee, not as vnto an *Habitation* to reſt ; but as a *Prifon* to be tormented together ! How doſt thou ap- peare in my ſight like *Iephthes* Daughter, to my greater tor- ment ! Would God thou hadſt
perpe-

perpetually rotted in the graue,
 that I might neuer haue seene
 thee againe! How shall wee be
 confounded together, to heare
 before God, *Angels*, and *Men*,
 lay open all those *secret sinnes*,
 which we committed together!
 Haue I lost *heauen*, for the loue
 of such a stinking *carriou*? Art
 thou the *flesh*, for whose *plea-*
sures I haue yeelded to commit
 so many Fornications? O filthy
Belly, how became I such a *foole*
 as to make thee my God? How
 mad was I for *momentany ioyes*,
 to incurre these torments of e-
 ternall paynes! Yee *Rocks* and
Mountaines, why skip yee so like
Rammes, *Psal.* 114. 4. and will
 not fall upon me, to hide me from
 the face of him, that comes to sit
 on yonder Throne; for the great
 Day of his wrath is come, and
 who shall be able to stand? *Apoc.*
 6. 16, 17. Why tremblest thou
 thus, O *Earth*, at the presence of
 the Lord, and wilt not open thy
 mouth,

mouth, and swallow me vp; as thou diddest *Korah*, that I bee seene no more.

Mat. 13. 41.
Mat. 25. 31.

O *damned furies*! I would ye might, without delay, teare me in *pieces*, on condition that you would teare me vnto *nothing*! But whilest thou art thus in vaine bewailing thy misery, the *Angels* hale thee violently away from the brinke of thy graue, to some place neere the Tribunall seat of *Christ*; where beeing as a cursed Goate, separated to stand beneath, on Earth, as on the *left hand* of the Iudge: *Christ* shall rip vp all the *benefits* he bestowed on thee, and the *torments* he suffered for thee, and all the *good deeds* which thou hast *omitted*, and all the *vngratfull vilanies* which thou didst *commit* against him, and his holy *Lawes*.

Within thee thine owne *conscience* (more than a thousand witnesses) shall *accuse thee*:
the

the *Devils*, who tempted thee to all thy lewdnesse, shall on the *one side* testifie with thy *conscience* against thee: and on the other side, shall stand the *Holy Saints* and *Angels* approving *Christs* Iustice, and detesting so *filthy* a Creature. *Behind thee* an hydeous noyse of innumerable fellow-damned *Reprobates* tarrying for thy *cōpanie*. *Before thee* all the world ^h burning in flaming fire. *Above thee* an irefull *Iudge* of deserued vengeance, ready to pronounce his *sentence* vpon thee. *Beneath thee*, the fiery and sulphureous mouth of the *bottomlesse pit*, gaping to receiue thee. In this wofull estate, to hide thy selfe, will bee *impossible* (for on that condition, thou wouldest i wish that the greatest *Rocke* might fall vpon thee:) to *appeare* will bee *intolerable*, and yet thou must stand foorth, to *receiue* with other *Reprobates* this thy *sentence*:

h Anselm. li.
Meditat.

i Apoc. 6. 15,
17.

Bonauent.
Pesil. Dom.
 3. post Pent.
 Serm. 2.

sentence: Depart from me, ye cursed, into everlasting fire, prepared for the diuell and his angels.

Depart from me) there is a separation from all ioy and happinesse.

Ye cursed) there is a blacke and direfull *Excommunication*.

Into fire) there is the cruelty of paine.

Euerlasting) there is the perpetuity of punishment.

Prepared for the Diuell and his angels.) Heere are thy infernall tormenting, and tormented companions.

O terrible sentence! from which the condemned cannot escape: which being pronounced, cannot possibly bee withstood: against which a man cannot expect; and frō which a man can no where appeale. So that to the damned, nothing remains but hellish torments, which knowes neither ease of paine, nor end of time. Frō this *Indgement*

ment seat, thou must bee thrust by *Angels*, (together with all the damned *Diuels* and *Reprobates*) into the *bottomlesse Lake of utter darkenesse*, that perpetually burnes with *fire* and *brimstone*. Whereunto, as thou shalt be thrust, there shall bee such *weeping*, *woes*, and *wailing*, that the cry of the company of *Core*, *Dathan*, and *Abiram*, when the earth swallowed them vp, was nothing cōparable to this howling; nay, it will seeme vnto thee a *Hell*, before thou goett into *Hell*, but to heare it.

Apoc. 11. 8.

Into which bottomles *Lake*, after that thou art once plunged, thou shalt euer bee *falling* downe, and neuer meet a *bottom*: and in it thou shalt euer *lament*, and none shall *pity* thee: thou shalt alwayes *weepe* for paine of the *fire*, & yet *gnash* thy teeth for the extremity of *cold*: thou shalt *weepe* to thinke, that thy miseries are *past* remedy:

F thou

Conauent.

thou shalt weepe to thinke, that to *repent* is to no purpose: thou shalt weepe to thinke, how for the shadowes of short *pleasures*, thou hast incurred these *sorrows* of eternall paines: thou shalt weepe to see, how that *weeping* it selfe can *nothing* preuaile: yea in *weeping*, thou shalt weepe more teares, then there is *water* in the *sea*; for the *water* of the *sea* is *finite*, but the *weeping* of a Reprobate shall bee *infinite*.

There thy *lasciuious Eyes* shall be afflicted with sights of *gastly Spirits*: thy *curious Eares* shall bee affrighted with hideous noyse of *howling Diuels*, and the gnashing teeth of damned *Reprobates*: thy *dainty Nose* shall be cloyed with noysome stench of *Sulphur*: thy *delicate Taste* shall bee pained with intolerable *hunger*: thy *drunken Throat* shall bee parched with vnquenchable *thirst*: thy *Minde* shall bee tormented, to thinke
how

how for the loue of *abortiue pleasures*, which perished ere they budded; thou so foolishly lost *Heauens ioyes*, and incurred *hellish paines*, which last beyond eternity. Thy *conscience* shall euer sting thee like an *Ad-der*, when thou thinkest how often *Christ* by his Preachers offered the *remission of sins*, and the *Kingdome of Heauen*, freely vnto thee, if thou wouldest but *beleue & repent*: and how easily thou mightest haue obtained mercy in those dayes; how neere thou wast many times to haue *repented*, and yet didst suffer the *Diuell* and the *World*, to keepe thee still in *impenitency*, & how the *day of mercy* is now past, and will neuer *dawne* againe.

How shall thy vnderstanding be racked, to consider, how for *Momentany riches*, thou hast lost the *eternall Treasure*; and changed *heauens felicity*, for *hells misery*! where euery part

of thy body without intermission of paine, shall be continually tormented alike.

In these *Hellish torments*, thou shalt bee for ever deprived of the *Beatificall sight* of God, wherein consists the *soveraigne good*, and life of the soule. Thou shalt neuer see light, nor the least *sight* of ioy, but lie in a perpetuall *Prison* of utter darknesse: where shall bee no order, but horror: no voyce, but of *blasphemers*, and *howlers*: no noyse, but of *tortures*, and *tortured*: no society, but of the *diuell* and his *angels*, who being tormented themselves, shall haue no other ease, but to wreake their fury in *tormenting* thee. Where shall bee *punishment*, without *pitty*: *misery*, without *mercy*: *sorrow*, without *succour*: *crying*, without *comfort*: *mischiefe*, without *measure*: *torment*, without *ease*: where the *Worme* dyeth not, and the fire is neuer quenched: where the

the *wrath* of *God* shall seaze vpon the Soule and Body, as the *flame* of *fire* doth on the lumpe of *Pitch*, or *Brimstone*. In which *flame* thou shalt euer bee *burning*, and neuer *consumed*: euer *dying*, and neuer *dead*: euer *rowing* in the pangs of death, and neuer rid of those pangs, nor knowing end of thy *paines*. So that after thou hast endured them so many thousand yeeres, as there are *grasse* on the *earth*, or *sands* on the *Sea shore*: thou art no *neerer* to haue an end of thy torments, then thou wast the *first* day that thou wast cast into them: yea, so farre are they from ending, that they are euer but beginning. But if after a *thousand times* so many *thousand yeeres*, thy damned soule could but conceiue a hope, that those her torments should haue an end: this would be *some* comfort to thinke, that at *length* an end will come. But as oft as the

Minde thinketh of this word *Newer*, it is as *another* Hell, in the *middest* of Hell.

This thought shall force the damned to cry, *eu aī, eu aī*, as much as if they should say, *ix a'ē, ix a'ē*. O Lord, *not euer, not euer* torment vs thus. But their *consci-ences* shall answer them as an *Eccho*, *āē, āē, euer, euer*. Hence shall arise their dolefull *ouaī*, *woe* and *alas* for euermore.

This is that *second death*, the *generall perfect fulnesse* of all *cur-sednes* and *miserie*: which euerie damned Reprobate must *suffer*, so long as God and his Saints shall inioy *blisse* and *felicity* in Heauen for euermore.

Thus farre of the *miserie* of man in his state of *corruption*, vnlesse that hee bee renewed by Grace in Christ.

Now followes the *knowledge* of *Mans selfe*, in respect of his state of regeneration by Christ.

Medi-

*Meditations of the state of a
Christian reconciled to God
in Christ.*

NOW let vs see, how happy
a godly man is, in his state
of *renouation*, being reconciled
to God in *Christ*.

The godly man, whose cor-
rupt nature is *renewed* by grace
in *Christ*, and become a *new*
creature, is blessed in a three-
fold respect. First, in his life. Se-
condly, in his death. Thirdly,
after death.

I His *blessednesse* during this
life, is but *in part*, and that con-
sists in *seuen* things.

I Because hee is *conceined* of
the ^a *Spirit*, in the wombe of his
^b Mother the *Church*: and is
^c borne, not of blood, nor of the
will of the flesh, nor of the will of
Man, but of God, who in *Christ*,
is his ^d Father: So that the ^c *I-*
mage of God his Father, is re-

F 4

newed

^a Ioh. 3. 5.^b Gal. 4. 26.^c Ioh. 1. 13.^d Gal. 4. 6, 7.

2. Cor. 9. 8.

^c Ephes. 4.

2, 3, 13.

Col. 3. 10.

newed in him euery day more and more.

2. Hee hath, for the *merits* of *Christs sufferings*, all his finnes, *originall* and *actuell*, with the *guilt* and *punishment* belonging to them, ^f freely and fully *forgiven* vnto him: And all the *righteousnes* of *Christ*, as freely and fully *imputed* vnto him: and so God is ^h reconciled vnto him: & ⁱ approueth him as *righteous* in his sight and account.

3. Hee is freed from *Satans* ^k bondage, and is made a ^l brother of *Christ*, a fellow ^m heire of his heauenly Kingdome: and a *spirituall* ⁿ King and Priest, to offer vp ^o *spirituall sacrifices* to God by *Iesus Christ*.

4. God *spareth* him, as a man *spareth* his owne sonne, that *serueth* him. And this *sparing* consists,

^f Ro. 4. 8, 25.

Rom. 8. 1, 2.

1. Pet. 2. 24.

5 Ro. 4. 5, 19.

^h 2. Cor. 5. 19

ⁱ Ro. 8. 33, 34

^k Act 16. 18.

Ephes 2. 2.

^l Ioh 20. 17.

Rom. 8. 26.

^m Rom. 8. 17.

ⁿ Apoc. 1. 6.

^o 1. Pet. 2. 5.

Mal. 3. 17.

- In <
- 1 Not taking notice of e-
uery fault, but *bearing*
with his infirmities, Ex-
odus 34.6, 7 A loving
father will not cast his
child out of doores in his
sicknesse.
 - 2 Not making his *punish-*
ment when hee is *chaste-*
ned, as great as his *de-*
serts, Psal. 103. 10.
 - 3 *Chastening* him *mode-*
rately, when hee seeth
that hee will not by *any*
other meanes bee reclai-
med, 2. Sam. 7. 14, 15.
1. Cor. 11. 32.
 - 4 *Graciously* accepting his
endeauours, notwith-
standing the imperfe-
ction of his obedience;
and so preferring the
willingnesse of his mind,
before the *worthinesse*
of his worke, 2. Cor. 8.
12.
 - 5 Turning the curses
F 5 which

^a Rom. 8. 28.

^b Psal. 89.

31, 33.

Psal. 119. 71.

Heb. 12. 10.

2. Cor. 12. 7.

^c 1. Cor. 3. 12

& 15. 54, 55.

Heb. 2. 14, 15.

^d Luk. 22.

31, 32.

Ps. 51. 13, 14.

Ro. 5. 20, 21.

^e 1. The. 5. 23

^f Ro. 8. 9, 10.

^g Rom. 8. 16.

^h Heb. 4. 16.

Ephes. 3. 12.

Gal. 4. 16.

Ro. 8. 15, 16.

Zach. 12. 12.

which hee deserued, to crosses, and fatherly corrections; yea all ^a things, all ^b calamities of this life, ^c death it selfe, ^d yea, his very sinnes, vnto his good.

5. God giues him his ^e Holy Spirit, which

1 Sanctifieth him by degrees throughout: ^f so that hee doth more and more die to sin, and liue to righteousness.

2 Assures him of his adoption, and that he is by Grace the child of God.

3 Encourageth him to come with ^h boldnes, and confidence, into the presence of God.

4 Moneth him without feare, to say vnto him, Abba Father.

5 Powreth into his hart the gift of sanctified prayer.

6. Per-

6 *Perswadeth* him, that both he and his *prayers* are accepted and heard of God for *Christ* his Mediators sake.

Ro.8.16, 17.

1 *Peace* of conscience.

Rom.5.1. and 14.17.

2 *Joy* in the

Rom.5.3. and 14.17.

7 *Fils* Holy Ghost : in him < comparison where- with of, all *Earthly* *Joyes* seeme *vile* and *vaine* vnto him.

6 He hath a *recovery* of his *soveraignty* over the *creatures*, which hee lost by *Adams* fall: and from thence free^{ly} *liberty* of using all things which God hath not *restrained*, so that hee may vse them with a good conscience. For to all things in Heauen and Earth, hee hath a *sure castle* in this life: and hee shall haue the *plenary* and *peaceable* *possession* of them in the life to come. Hence it is

a Ps.8.5, &c.

Heb.2.7,8.

b 1. Cor.9.1.

Rom.14.14.

1. Tim.4.2,

&c.

c 1. Cor.9.

19, 21.

d 1. Cor.3.

23, 24.

Heb.2.7.

e 1. Cor.3.23

f Mat.25.34.

1. Pet.1.4

s A&A.1.25.

is, that all *Reprobates* are but v-
surpers of all that they possesse,
and haue no *place* of their own
but *Hell*.

7 Hee hath the *assurance* of
Gods *Fatherly* care and prote-
ction, day and night ouer him;
which care consisteth in three
things.

Mat.6.32.

2. Cor 12.14.

Psal.23.

Psal.34.9.10

1 In *providing* all things
necessary for his *Soule*
and *Body*, concerning
this life, and that which
is to come: so that hee
shall bee sure euer, either
to haue *enough*: or *pati-*
ence to bee content with
that he hath.

2 In that God giues his
Holy *Angels* as *Mini-*
sters, a charge, to attend
vpon him alwayes for
his *good*: yea in danger,
to *pitch their tents a-*
bout him for his *safety*,
where euer he be. Yea,
Gods *protection* shall
defend

Heb.1.14.

Psal.34.7.

Psal.91.11.

defend him as a clond
by day, and as a pillar of
fire by night: and his pro-
vidence shall hedge him
from the power of the
Diuell.

Iſa. 4. 5.
Iob 1. 10.

- 3 In that the eyes of the
Lord are upon him, and
his cares continually o-
pen, to ſee his ſtate, and
to heare his complaint;
and in his good time, to
deliuer him out of all his
troubles.

Pſal. 34. 15.
Gen. 7. 1.

Pſal. 34. 19.

Thus farre of the *blessed e-
ſtate of the godly, and Regene-
rated man in this life*: Now of
his *blessed eſtate in death.*

- 2 *Meditations of the blessed e-
ſtate of a regenerate man in
his death.*

WHen God ſends Death
as his *Messenger*, for
the *regenerated man*, hee meetes
him *halfe the way to heauen*:
for

^a Phil. 3. 10.^b Colof. 3. 2.^c 1. Cor. 15.

31.

^d Col. 3. 3.^e Apoc. 14.^f 2. Cor. 5. 6.^g Ioh. 14. 1.^h Heb. 12. 22

&c.

ⁱ Psal. 41. 3.

for his ^a conversion, and ^b affection is there before him. Death is neither strange, nor fearefull vnto him. Not strange, because he ^c died daily: not fearefull, because whilest hee lived, hee was dead; and his life was ^d hid with Christ in God. To die vnto him therefore, is nothing else in effect, but to ^e rest from his labour in this world, to goe home to his ^f Fathers house, vnto the ^h City of the living God, the heauenly Ierusalem, to an innumerable company of Angels, to the generall assembly and Church of the first borne, to God the Iudge of all, and to the Spirits of iust men made perfect, and to Iesus the Mediator of the New Testament. Whilest his Body is sicke, his Minde is sound: for, God ⁱ maketh all his bed in his sicknesse, and strengtheneth him with faith and patience, vpon his bed of sorrow. And when hee begins to enter
into

into the way of all the world; hee giueth (like ^m Iacob, Moses, and Ioshua) to his Children and friends, godly exhortations and counsels, to serue the true God, to worship him truly all the dayes of their life. His blessed soule breatheth nothing but blessings, and such speeches as saue a sanctified spirit. As his outward man decayeth, so his inward man increaseth, & waxeth stronger. When the speech of his tongue faultereth, the sighes of his heart speake lowder vnto GOD: when the sight of the Eyes faileth, the holy Ghost illuminates him inwardly with abundance of spirituall light. His soule feareth not, ⁿ but is bold to goe out of the body, and to dwell with her Lord. Hee sigheth out with ^o Paul, Cupio dissolui: I desire to be dissolued, and to bee with Christ. And with ^p David, As the Hart panteth after the waterbrookes: so panteth my soule after thee,

^m Gen. 49.

ⁿ 2. Cor. 5. 8.

^o Phil. 1. 23.

^p Psal. 42. 2.

thee, O God: My soule thirsteth for God, for the living God: when shall I come and appeare before God? Hee prayeth with the Saints, ¶ How long, O Lord, which art holy and true? Come, Lord Iesus, come quickly. And when the appointed time of his dissolution is come, knowing that hee goeth to his Father and Redeemer in the peace of a good conscience, and the assured persuasion of the forgiuenes of all his sinnes, in the blood of the Lambe, hee sings, with blessed old Simeon, his Nunc dimittis: Lord, now lettest thou thy Seruant depart in peace, &c. and surrenders vp his Soule, as it were, with his owne hands, into the hands of his heavenly Father, saying with Dauid: Into thy hands, O Father, I commend my soule, for thou hast redeemed mee, O Lord, thou God of truth. And saying with Stephen, Lord Iesu, receiue my spirit; Hee no sooner

¶ Apoc. 6. 10

¶ Apo. 22. 20.

¶ Iob 14. 5.

¶ Psal. 31. 5.

¶ Luk. 2. 29.

Psal. 37. 37.

Isa. 57. 2.

¶ Psal. 31. 5.

¶ Act. 7. 59.

ner yeelds vp his sacred ghost,
but immediately the ² holy An-
gels, who attended vpon him
from his birth, vnto his death,
^a carry and accompany his Soule
into Heauen, as they did the
Soule of Lazarus into Abra-
hams bosome, ^b which is the
Kingdome of Heauen, whither
only good Angels & good workes
doe accompany the Soule: the
one to deliuer their ^c charge; the
other to receiue their ^d reward.

The Body in conuenient
time, as the sanctified ^e Temple
of the Holy Ghost, the ^f members
of Christ, nourished by his Bo-
dy, the ^g price of the blood of the
Sonne of God, is by his fellow-
brethren reuerently laid to
^h sleepe in his graue, as in the
bed of Christ: in an assured
hope to ⁱ awake in the resurre-
ction of the Iust, at the last day,
to bee partaker with the soule,
of life & glory euerlasting. And
in this respect not onely the
soules,

² Mat. 18. 10
A& 12. 15.
and 27. 23.

² Luk. 16. 22

^b Mat. 8. 11.
Luk. 13. 28.
A& 15. 10, 11
Ephel. 1. 10.
Heb. 11. 9,
10, 16. and
12. 22, 23.
Luk. 19. 9.
and 9. 31.

^c Psal. 91. 11.
Heb. 1. 14.

^d Apo. 14. 13
and 22. 12.

^e 1. Cor. 1. 9.

^f 1. Cor. 6. 15

Mat. 26. 26.

^g 1. Cor. 6. 20

1. Pet. 1. 19.

^h 1. Th. 4. 14.

A& 7. 6.

and 8. 2.

ⁱ Dan. 12. 2.

Ioh. 5. 28, 29

Luk. 14. 14.

1. Thel. 4. 16,

17.

Apo. 14. 13.

soules, but the very *bodies* of the faithfull also are termed *blessed*.

Thus farre the *blessednesse* of the soule and body of the regenerated man *in death*. Now let vs see the *blessednesse* of his soule and body *after death*.

3 *Meditations of the blessed state of the regenerated man after death.*

THis state hath three degrees:

1 From the day of *Death*, to the *Resurrection*.

2 From the *Resurrection*, to the pronouncing of the *Sentence*.

3 After the *Sentence*, which lasts *eternally*.

As soone as euer the regenerated man hath yeelded vp his Soule vnto *Christ*, the holy *Angels* take her into their custody, and *immediately*^a carry her into *Heaven*: and there present her

^a Luk. 16. 22.

her ^b before *Christ*, where she is crowned with a ^c *Crowne of righteousness and glory*; not which shee hath deserued by her good works; but which *God* hath promised of his free goodnes to all those, who of loue, haue in this life vnfaignedly serued him, and sought his glory.

Oh, what ioy will it be to thy *Soule*! which was wont to see but *misery and sinners*, now to behold the face of the *God of Glory*? yea, to see *Christ* welcoming thee, as soone as thou art presented before him by the holy *Angels*, with an *Engle bone serue*! Well done, and welcome good and faithfull servant, &c. enter into thy *Masters ioy*. And what ioy will this bee, to behold thousand thousands of *Cherubims, Seraphims, Angels, Thrones, Dominions, Principalities, Powers*? All the holy *Patriarches, Priests, Prophets, Apostles, Martyrs, Professors*: and all the

^b Heb. 1. 14.
and 12. 24.
^c 2. Tim. 4. 8.
Apoc. 2. 10.
1. Pet. 5.

Col. 1. 6.
Ephes. 1. 21.

1. King. 10.

Luk. 15.

the *soules* of thy friends, *Parents, Husbands, wives, children,* and the rest of Gods *Saints*, who departed before thee in the true Faith of Christ, standing before Gods *Throne* in blisse and glory? If the *Queene of Sheba*, beholding the glory and attendance giuen to *Salomon*, as it were *rauisht* there-with, brake out and said; *Happy are thy men, happy are these thy seruants, which stand euer before thee, and heare thy wisdom*: How shall thy *soule* be *rauisht* to see her selfe by *grace* admitted to stand with this glorious Company! to behold the blessed Face of *Christ*, and to heare all the *treasures* of his diuine *wisdom*! How shalt thou reioyce to see so many *thousand thousands* wel-comming thee into their heavenly society! for as they all *reioyced* at thy *conuersion*; so will they now bee much *more ioyfull* to behold thy *Cora-*
nation;

nation; and to see thee receiue thy *Crowne*, which was laid vp for thee against thy *comming*. For there the *crowne* of *Martyrdom* shall bee put on the head of a *Martyr*, who for Christs Gospell sake indured torments: the *Crowne* of *Virginity* on the head of a *Virgin*, which subdued *Concupiscence*: the *Crowne* of *Piety* and *Chastity* on the head of them, who sincerely professed Christ, and kept their *Wedlock-bed* vndefiled: the *Crowne* of *good workes* on the good *Almes-giuers* head, who liberally relieued the *poore*: the *crowne* of *incorruptible glory* on the head of those *Pastors*, who by their preaching & good example, haue conuerted soules from the corruption of sinne, to glorifie God in holinesse of life. Who can sufficiently expresse the reioycing of this *Heauenly company*, to see thee thus crowned with glory, array-

1. Tim. 4. 8.

Apoc. 7. 9.

ed

ed with the shining Robe of righteousness, and to behold the *Palme of victory* put into thy hand? Oh what *gratulation* will there bee, that thou hast *escaped* all the miseries of the World, the *snarcs* of the Diuell, the *paines* of Hell, and *obtained* with them thy eternall *rest* and *happinesse*? for there euery one *ioyeth* as much in anothers happinesse, as in his owne, because hee shall see him as much loued of God, as himselfe. Yea, they haue as many distinct *ioyes*, as they haue *companers* of their *ioy*. And in this ioyfull and blessed state, the *Soule* resteth with *Christ* in Heauen, till the *Resurrection*: when as the *number* of her Fellow-seruants and Brethren bee fulfilled, which the *Lord* termeth but a *little season*.

Apoc. 7. 9.

The *second degree* of mans blessednesse after death, is from the *Resurrection*, to the *pronouncing*

nouncing of the finall Sentence.
For at the last day,

1 The *Elementary Heauens*,
Earth, and all things therein,
shall bee ^a *dissolued* and *purified*
with fire.

^a 2. Pet. 3.
10, 12, 13.
^b 1. Cor. 15.
52.
1. Thel. 4. 16.
Ioh. 5. 28.
Ezek. 37.

2 At the ^b sound of the last
Trumpet, or voice of Christ, the
Archangel, the very same bo-
dies which the *Elect* had be-
fore (though turned to dust and
earth) shall arise againe. And in
the same instant, euery mans
Soule shall re-enter into his
owne body, by vertue of the Re-
surrection of Christ, their head,
and be made aliue, and rise out
of their graues, as if they did
but awake out of their beds.
And howsoeuer Tyrants be-
mangled their bodies in pieces,
or consumed them to ashes:
yet shall the *Elect* finde it true
at that day, that not an haire of
their head is perished.

Rom. 8. 11.
Rom. 5. 17.
1. Cor. 6. 22
Phil. 3. 10, 11
1. Thel. 4. 14.

3 They shall come forth out
of their graues, like so many

Mat. 19. 30.]

Josephs

Dan 4. 12.
 1. Thes. 4. 14.
Par est Potestas Dei ad instituendos, & restituendos homines, Anathegor. f. lsa. 65. 20.

* Tertul. de Resurrect. c. 6
 Hier. Epist. 27. & 61.
 Aug. lib. 22. de Civit. Dei, cap. 17. & omnes Theologi in 4. Sent. dist. 44.
 & Eph. 4. 13. Ita. omni-ter credunt Theologi in 4. Sent. dist. 44. Vide Aug. de Civit. Dei, lib. 22. c. 15. & 16.

Iosephs out of Prison : or Daniels out of the Lions Dens : or Ionahs out of Whales Bellies.

4 All the bodies of the *E-lect* being thus made *aline*, shall arise in that *perfection* of nature, whereunto they should haue attained by their *naturall* temperament, if no *impediment* had hindred : and in that *vigor* of age, that a perfect man is at, about three and thirty yeeres old, each in their * *proper sexe* : Whereunto *Dinines* thinke the *Apostle* alludeth, when he saith : & Till wee all come vnto a perfect man, vnto the *measure* of the age (or stature) of the *fulnesse* of *Christ*. Whatsoever *imperfection* was before in the body, (as *blindnesse*, *lamenesse*, *crookednesse*) shall then be done away. *Iacob* shall not *halt*, nor *Isaac* bee *blind*, nor *Lea* be *ea-re-eyed*, nor *Mophibosheth* be *lame* : for if *Dauid* would not haue the *blinde* and *lame* to come into his *house*, much

much lesse will *Christ* haue
blindnesse and *lamenesse* to dwell
in his heauenly Habitation.
Christ made all the *Blind* to see,
the *Dumbe* to speake, the *Deafe*
to heare, the *Lame* to walke,
&c. that came to him to seeke
his *grace* on earth: much more
will hee heale all their *imperfe-*
ctions, whom hee will admit to
his *glory* in *heauen*. Among those
Tribes, there is not one feeble:
but the lame man shall leape as
an *Hart*, and the dumbe mans
tongue shall sing. And it is very
probable, that seeing God cre-
ated our first *Parents*, not *In-*
fants, or *Old men*, but of a per-
fect age, or *stature*; the *ἀνάστασις*,
or *new creation* from death, shall
euery way bee more perfect then
the *ἡλικία*, or first frame of Man,
from which hee fell into the
state of the *dead*. Neither is it
like, that *Infancy* being imper-
fection, and *old age* corruption,
can well stand with the state

Psal. 105. 37.
Isa. 35. 6.

of a perfect glorified body.

5 The *bodies* of the *Elect* being thus raised, shall haue foure most excellent and supernaturall *qualities*. For :

1. Cor. 15. 43.

1 They shall be raised in *power*, whereby they shall for euer be freed from all *wants*, and *weaknesses*, and *inabled* to continue, without the vse of *meat*, *drink*, *sleepe*, and other former helps.

1. Cor. 15. 41

Isa. 65. 10.

Aug. Ench.

cap. 90.

Mat. 13. 43.

Dan. 2. 3.

Luk 9. 31.

Zach. 9. 16.

2 In *incorruption*, whereby they shall neuer be *subiect* to any manner of *imperfections*, *blemish*, *sickness*, or *death*.

1. Thes. 4. 17.

3 In *Glory*, wherby their *bodies* shall *shine* as bright as *ſun* in the *firmament*: and which being made *transparent*, their *soules* shall *shine* thorow, farre more *glorious* then their *bodies*. Three *glimpses* of which *glory* was seene,

First,

First, in *Moses face*: Secondly, in the *transfiguration*: Thirdly, in *Stephens countenance*. Three instances and assurances of the glorification of our bodies, at that glorious Day. Then shall *David* lay aside his *Shepherds weed*, and put on the robe of the Kings Sonne *Iesus*, not *Ionathans*. Then euery true *Mordecai* (who mourned vnder the *Sackcloth* of his corrupt flesh) shall bee arrayed with the Kings royall apparell: and haue the Crowne-royall set vpon his head, that all the world may see; how it shall bee done to him, whom the King of Kings delighteth to honour. If now the rising of one *Sunne* makes the morning so glorious; how glorious shal that Day be, when innumerable millions of millions of bodies of

Exod. 34. 27.
Math. 17.

Act 6. 15.

1. Sam. 18. 4.

Heb. 6. 4.

Ubi uolet spiritus, ibi erit & corpus,
August.
Mat. 24. 28.

Isa. 40. 31.

Wisd. 3. 7.
1. Cor. 15. 46
Spiritualia post resurrectionem erunt corpora, non quia corpora esse desistunt, sed quia spiritu uiuificante subsistunt, Aug.
ib. 13. c. c. uinit. Dei.
cap. 23.

Saints and Angels, shall appeare more glorious then the brightnes of the Sun! the Body of Christ in glory surpassing all.

4 In *Agility*, whereby our bodies shall bee able to ascend, and to meet the Lord at his glorious coming in the ayre, as Eagles flying vnto their blessed carcasse. To this agility of the Saints glorious bodies, the Prophet alludes, saying, *They shall renew their strength; they shall mount up with wings as Eagles: they shall runne, and not be weary, they shall walke, and not faint.* And to this state may that saying of *Wisdome* bee referred: *In the time of their vision they shall shine, and run to and fro, as sparkes among the stubble.*

And in respect of these
four

four *qualities*, Paul calleth the raised bodies of the Elect, *Spiritual*: for they shall bee *spirituall* in *qualities*, but the same still in *substance*.

And howsoever *sinne* and *corruption* make a man in this state of *mortality*, lower then *Angels*; yet surely, when God shall thus crowne him with *glory* and *honour*, I cannot see, how man shall be any thing *inferiour* to *Angels*. For are they *Spirit*? So is *Man* also, in respect of his *Soule*; yea, more then this: they shall haue also a *spirituall* body, *fashioned like unto the glorious body* of the Lord *Iesus Christ*; in whom mans *nature* is exalted by a *personall union*, into the *glory* of the *Godhead*, and indiuiduall society of the blessed *Trinity*: An honour which hee neuer vouchsafed *Angels*. And in this respect man hath a *prerogatiue* *aboue* them.

Psal. 8. 5.

Phil. 3. 21.

Heb. 2. 16.

Heb. 2. 14.
Psal 91. 11.

Iude, vers. 6.
2. Pet. 2. 4.

Nay, they are but *spirits* appointed to bee *Ministers* vnto the *Elect*: and as many of them who at the first disdained this office, and would not keep their first standing, were for their pride hurled into hell. This lesseneth not the *dignity of Angels*, but extols the greatnes of Gods love to *Mankind*.

* 2. Pet. 3. 10.
11, 12.

a 1. Cor. 15.
51.

b Luk. 17. 34

But as for all the *Elect*, who at that second, and sudden coming of Christ, shall bee found *quicke and living*: The * fire that shal burne vp the corruption of the world, and the works therein; shall in a * *moment*, in the *twirking of an eye*, overtake them as it ^b findes them, either *grinding in the Mill* of provision, or walking in the *fields* of pleasure, or *lying in the bed* of ease; and so (burning vp their drosse and corruption.) of mortall, make them *immortall* bodies: and this *change* shall bee vnto them in stead of *death*.

Then

Then shall the *Soule* with ioyfulnesse greet her *Body*, saying: Oh well met againe, my *deare sister*. How *sweet* is thy voyce! how comely is thy countenance, hauing lien hid so long in the clifts of the *rockes*, and in the secret places of the *grauē*! Thou art indeed an habitation fit, not onely for mee to dwell in; but such as the *Holy Ghost* thinkes meete to reside in, as his *Temple* for euer. The *Winter* of our *affliction* is now past: the *storme* of our *misery* is blowne ouer, and gone. The *Bodies* of our *Elect* Brethren appeare more *glorious*, then the *Lilly-flowres* on the earth: the time of singing *Halleluiah* is come; & the voyce of the *trumpet* is heard in the Land. Thou hast been my *Yoke-fellow* in the Lords labours, and *companion* in persecutions and wrongs, for *Christ* and his *Gospels* sake; now shall wee enter together

The Elect
Soules *Apo-
stroph:* to he-
body, at her
first meeting
in the resur-
rection.

Cant. 2. 14.

into our *Masters ioy*. As thou hast borne with mee the *Crosse*, so shalt thou now weare with mee the *Crowne*. As thou hast with mee sowed plentifully in *teares*, so shalt thou reape with me abundantly in *ioy*. O blessed, aye blessed bee that God! who (when yonder reprobates spent their whole time in *Pride*, *fleshly lust*, *eating*, *drinking*, and *prophane vanities*) gaue vs grace to ioyne together, in *watching*, *fasting*, *praying*, *reading the Scriptures*, *keeping his Sabbath*, *hearing Sermons*, *receiuing the Holy Communion*, *reliueing the Poore*; *exercising* (in all *humility*) the works of *Piety to God*; and walking *conscionably* in the duties of our calling, towards *men*. Thou shalt, anon, heare no mention of thy *sins*, for they are *remitted & couered*: but euery good worke, which thou hast done for, the *Lords* sake, shall be rehearsed & rewarded.

Cheere

Cheere vp thy heart, for thy
Iudge is flesh of thy flesh, & bone
of thy *bone*. Lift vp thy head,
behold these glorious *Angels*,
like so many *Gabriels*, flying
towards vs, to tell vs *that the*
day of our Redemption is come,
and to conuey vs in the clouds,
to meet our Redeemer in the
Aire. Lo, they are at hand: *A-*
rise therefore, my Dove, my Lone,
my faire One, and come away.
And so like *Roes*, or young
Harts, they runne with *Angels*
towards *Christ*, ouer the trem-
bling Mountaines of *Bether*.

Dan. 9. 21,
&c.

Luk. 21. 28.

Cant. 2. 1, 3.

Verf. 17.

6 Both quicke and dead, be-
ing thus *reuined* and *glorified*,
shall foorthwith (by the *Mini-*
stery of Gods Holy Angels) bee
gathered from *all the quarters*
& parts of the world, & caught
vp together in the *Clouds*, to
meet the Lord in the *Aire*, and so
shall come with him, as a part of
his glorious traine, to iudge the
Reprobate and euill angels. The

Luk. 17. 34,
35. 36.

1. Theff. 4. 17.

1. Cor. 15. 1, 3.

twelue Apostles shall sit vpon *twelue Thrones*, (next *Christ*) to iudge the *twelue Tribes*, (who refused to heare the *Gospell*, preached by their Ministry.)

1. Cor. 6. 2, 3.

And all the *Saints* (in *honour* and *order*) shall stand next vnto the, as *Iudges* also, to iudge the euill *angels*, and *earthly-minded men*. And as euery of them receiued *grace* in this life, to bee more *zealous* of his *glory*, and more *faithfull* in his *Serui*ce, then others: so shall their *glory* and *reward* bee greater then others in that *Day*.

Apoc. 22. 12.

Rom. 26. 2.

2. Cor. 9. 6.

Ioh. 14. 1.

The place whither they shall bee gathered vnto *Christ*, and where *Christ* shall sit in Iudgement, shall be in the *Ayre*, ouer the *Valley of Iehosaphat*, by Mount *Oliuet*, neer vnto *Ierusalem*, Eastward frō the Temple, as it is probable for, foure reasons:

1. The 1. 4. 17.

1 Because the holy *Scripture* seemes to intimate so much in plaine words: *I will gather*

Ios. 3. 1, 2,
&c.

all

all Nations into the valley of Iehosaphat, and pleade with them there. Cause thy mighty ones to come downe, O Lord: let the Hea-then be wakened, and come vp to the valley of Iehosaphat; for there will I sit to iudge all the Heathen round about. Iehosaphat signifieth, The Lord will iudge. And this valley was so called, from the great victory which the Lord gaue * Iehosaphat & his people ouer the Ammonites, Moabites, and Inhabitants of Mount Seir. Which victory was a Type of the *finall* victory, which Christ, the supreme Iudge, shall giue his Elect, ouer all their enemies in that place, at the last Day, as all the *Iewes* interpret it. See Zach. 14. 4, 5. Psal. 51. 1, 2, &c. all agreeing, that the place shall bee *thereabouts*.

2 Because that as Christ was * *thereabouts* crucified, and put to open shame; so *ouer* that place

Ver. 11, 12.

2. Chr. 20. 29
* Neere this valley was Mount Moriah, where Abraham sacrificed Isaac, Gen 22.

Isaac saw Angels ascending, and descending on a ladder, Gen. 28. The Angel put vphis sword: and fire fro heauē burnt the sacrifice in Araunahs floore,

2. Sam. 24. Salomon builded the Temple, 2. Chron. 3. 1. Christ preached the Gospel, suffered his passion, and entered into his glory, Carth. in Gen. 28.

* The Sea
beyond Jordan towards
Tyrus, cut-
teth the
middle of
the World.
And *Ezechiel*
saith of Je-
rusalem, *In*
medio gentium
posita erit.

That from
Sion, as from
a center, the
Law should
be published
to all Na-
tions, & there
all Nations
shall be
iudged ac-
cording to
the Law,
Rom. 2. 12.
Act. 1. 15.
Richardus
de villa nova,
Thom. in R.
Sent. Dist.

47. 48.

Mat. 25. 31.

Iude ver. 14.

Apoc. 20.

11, 12.

place, his glorious Throne
should be erected in the *Ayre*,
when he shall appeare in *Iudge-*
ment, to manifest his *Maiesty*
and glory. For it is meete that
Christ should in *that* place iudge
the world with righteous iudg-
ment, where hee himselve was
unjustly iudged and condemned.

3 Because, that seeing the
Angels shall be sent to gather
together the *Elect*, from the
four windes, from one end of
Heaven, to the other: It is most
probable, that the place whither
they shall be gathered to, shall
be neere *Ierusalem*, and the *Val-*
ley of Iehosaphat: which * *Cos-*
mographers describe to be in
the *middle* of the superficies of
the earth. If the *termini a qui-*
bus, be the *four* parts of the
World; the *terminus ad quem*,
must be about the Center.

4 Because the *Angels* told
the Disciples, that as they saw
Christ ascend from *Mount Oli-*

uet;

net; which is over the Valley of Iehosaphat: so he shall in like manner come downe from Heauen. This is the opinion of Aquinas, and all the Schoolemen, except Lombard, and Alexander Hales.

5 Lastly, when Christ is set in his glorious Throne, and all the many thousands of his Saints and Angels, shining more bright then so many Sunnes in glory, sitting about him: and the body of Christ, in glory and brightnesse surpassing them all: (The Reprobates being separate, and remaining beneath vpon the Earth; for the right hand signifieth a blessed, the left hand a cursed Estate) Christ will first pronounce the sentence of absolution, and blisse vpon the elect. First, because hee will thereby encrease the griefe of the reprobate, that shall heare it. Secondly, to shew himselfe more prone to Mercy, then to Indge-

Mat. 19. 28.
Hilar. in
Cant. 21.
Anselm. in
Mat. cap. 25.

Psal. 145. 9.
Ila 28. 21.
Ad pœnas
tardus Deus
est, ad præmia
velox.

Mat. 23. 4.

Judgement. And thus from his *Throne of Maiesky* in the *Ayre*, hee shall (in the sight and hearing of all the World) pronounce vnto his *Elect*, *Come, yee blessed of my Father, inherit the Kingdome, prepared for you, from the beginning of the world, for, &c.*

Come ye) Here is our blessed union with *Christ*, and by him, with the whole *Trinity*.

Blessed) Heere is our absolution from all sinnes, and our plenary endowment with all grace and happinesse.

Of my Father) Heere is the *Author*, from whom, by *Christ*, proceeds our felicity.

Inherit) Heere is our *Adoption*.

The Kingdome) Behold our *Birth-right* and passion.

Prepared) See Gods Fatherly care for his chosen.

From the foundation of the World) O the free, eternall, vnchange-

changeable *Election* of God!

How much are those soules bound to loue God, who of his meere *good will* and pleasure, chose and loued them, before they had done either good or e-
uill!

Rom. 9. 3.

For, I was hungry, &c.) O the Goodnesse of Christ, who takes notice of all the *good workes* of his Children, to reward them! How great is his *loue* to poore Christians, who takes euery worke of mercy done to them for his sake, as if it had bin done to himselfe! Come yee to mee, in whom yee haue beleueed, before ye saw mee: and whom yee haue loued and sought for, with so much deuotion, and through so many tribulations. Come now, from labour, to rest: from disgrace, to glory: from the iawes of death, to the ioyes of eternall Life. For my sake ye haue beene railed vpon, reuiled, and cursed. But now it shall appeare to all those

Ioh. 20. 29.
1. Pet. 1. 8.

Mat. 5. 11.

Pfal. 27. 10.
Mat. 19. 29.

Ioh. 20. 17.
2. Cor. 6. 18.

those cursed *Esaus*, that you are the true *Jacobs*, that shall receive your *Heavenly Fathers blessing*: and *blessed* shall you bee. Your *fathers, mothers* and *neerest kindred* forsooke, and cast you off, for my *Truthes sake*, which you maintained: but now *my Father* will bee vn-to you a *Father*, and you shall bee his *Sonnes* and *Daughters* foreuer. You were cast out of your *lands* and *liuings*, and forsooke *all for my sake*, and the *Gospel*: But that it may appeare that you haue not *lost* your *gaine*, but *gained* by your *losse*: in stead of an *Earthly inheritance* and possessions, you shall possesse with me the inheritance of my *Heavenly Kingdome*, where you shall bee for loue, *Sons*; for birth-right, *Heires*; for dignity, *Kings*; for holinesse, *Priests*; and you may be bold to enter into the *possession* thereof now, because my *Father* prepa-
red

red, and kept it for you, euer since the first foundation of the world was laid.

Immediately after this Sentence of *absolution and benediction*, euery one receiueth his *Crowne*, which *Christ the righteous Iudge* puts vpon their heads, as the *reward* which hee hath promised of his grace and mercy, vnto the *Faith* and *good workes* of all them that *loued that his appearing*. Then euery one taking his *Crowne* from his *Head*, shall lay it downe (as it were) at the *feet* of *Christ*; And prostrating themselues, shall with *one heart* and *voyce*, in an *Heauenly sort* and *consort*, say: *Praise, and Honour and Glory, and Power, and Thankes, bee vnto thee, O blessed Lambe, who sittest vpon the Throne, was killed, and hast redeemed vs to God by thy blood, out of euery kindred and tongue, and people, and Nation, and hast made vs*
vnto

2.Tim.4.8.
1.Pet.5.4.
Apoc.4.5.

Apoc.4.10.

unto our God, Kings and Priests, to raigne with thee in thy Kingdome for euermore. Amen.

1. Cor. 6. 1,
2, 3. &c.
Mat. 19. 18.

Then shall they sit in their Thrones and Order, as Iudges of the Reprobates, and euill angels: by approving, and giuing testimonie to the righteous sentence and iudgement of Christ, the Supreme Iudge.

After the pronouncing of the Reprobates sentence and condemnation, Christ will performe two solemne Actions.

Ioh. 17. 12,
24, 23, 24.

I The presenting of all the Elect vnto his Father. Behold, O righteous Father, these are they whom thou gauest me, I haue kept them, and none of them is lost. I gaue them thy Word, & they beleeued it, and the World hated them, because they were not of the World, euen as I was not of the World. And now, Father, I will that those, whom thou hast giuen mee, be with me where I am; that they may behold my glory, which thou

Ioh. 12. 16.

thou hast giuen mee; and that I may be in them, and thou in mee, that they may bee made perfect in one: that the world may know that thou hast sent mee, and that thou hast loued them, as thou hast loued me.

2 Christ shall deliuer vp the Kingdome to God, euen the Father, that is, shall cease to execute his office of *Mediatorship*; whereby as hee is *King, Priest, Prophet*, and *Supreme head* of the Church, hee suppressed his *Enemies*, and ruled his faithfull people by his *Spirit, Word*, and *Sacraments*. So that his *Kingdome of grace* ouer his Church in this World ceasing; hee shall rule immediately as hee is God, equall with the Father, and the Holy Ghost, in his *Kingdome of Glory* for euermore. Not that the dignity of his *Manhood* shall bee any thing diminished: but that the glory of his *Godhead* shall bee more manifested:

1. Cor. 15. 24.

fested: so that as hee is God, hee shall from thencefoorth, in *all fulnesse*, without all *externall* meanes, rule *all in all*.

Psal. 47. 5, 6.

5.

6.

From this *Tribunall seate*, *Christ* shall arise, and with all his glorious Company of *Elect Angels* and *Saints* hee shall goe vp *triumphantly*, in order and array, vnto the *heaven* of *heavens*, with such a heavenly noyse and Musick: that now may that song of *Dauid* bee truly verified, *God is gone vp with a triumph, the Lord with the sound of the Trumpets. Sing praises to God, sing praises, sing praises unto our King, sing praises: for God is the King of all the Earth, hee is greatly to be exalted.* And that Marriage song of *Iohn*; *Let vs be glad and reioyce, and giue honour to him; for the Marriage of the Lambe is come, and his Wife hath made her selfe ready, Alleluiah; for the Lord God omnipotent raigneth.*

The

The third and *last* Degree of the blessed state of a *Regenerated* Man after death, begins after the pronouncing of the sentence, and lasteth eternally without all end.

Meditations of the blessed estate of a Regenerated Man, in Heauen, after hee hath receiued his sentence of Absolution, before the Tribunall seate of Christ, at the last Day of Iudgement.

HEremy Meditation dazeleth, and my pen falleth out of my hand: the one being not able to *conceiue*, nor the other to *describe*, that most excellent blisse, and eternall waight of glory (whereof all the afflictions of this present life are not worthy) which all the Elect shall with the blessed Trinity enjoy, from that time that they shall bee receiued with Christ as ioynt

2. Cor. 4. 17.

Rom. 8. 18.

Rom. 8. 17.

ioynt heires, into that cuerla-
sting Kingdome of ioy.

Notwithstanding, wee may
take a scantling thereof, thus :

The Holy Scriptures set
forth (to our capacity) the glo-
ry of our eternall and heavenly
life after death, in foure re-
spects:

1. Of the *Place*.
2. Of the *Object*.
3. Of the *Prerogatives* of
the Elect there.
4. Of the *effects* of those Pre-
rogatives.

1. Of the Place.

^a 1. King. 8.

^b 2. Cor. 12.

24.

Plal. 19. 5.
Mat. 25. 10.

THE place is the ^a *Heaven*
of *heavens*, or the ^b *third*
Heaven, called *Paradise*: whi-
ther *Christ* (in his humane na-
ture) ascended *far above all visi-
ble Heavens*. The *Bridegroomes*
Chamber, which by the firma-
ment, and by an azured cur-
taine spangled with glittering
starres,

starres, and glorious Planets, is hid, that wee cannot behold it with these corruptible eyes of flesh. The Holy Ghost (framing himselfe to our weakenesse) describes the glory of that place, (which no man can estimate,) by such things as are most precious in the estimation of man: And therefore likeneth it to a great and a holy City, named the Heauenly Ierusalem: Where onely God, and his people, (who are saued and written in the Lambes Booke) doe inhabite: all built of pure gold, like unto cleere glasse, or Crystall: the walls of Iasper stone: the foundations of the walles, with twelue manner of precious stones, having twelue gates, each built of one Pearle: three gates towards each of the foure corners of the world: and at each gate an Angell, (as so many Porters) that no vn-cleane thing should enter into it. It is foure square, therefore perfect:

*Apoc. 21. 2,
&c.*

Vcr. 24 & 27

Vcr. 18.

*Vcr. 11.
Vcr. 19, 20.*

*Vcr. 21.
Vcr. 13.
Vcr. 12.*

Vcr. 27.

Vcr. 16.

the length, the bredth and height of it are equall, 12000. furlongs euery way: therefore glorious and spacious. Thorow the middest of her streets euer runneth a pure Riuer of the water of life, as cleere as Crystall; therefore wholesome. And of either side the Riuer, is the Tree of life, euer growing: which beares twelue manner of fruities, and giues fruit euery moneth: therefore fruitfull. And the leaues of the Tree is health to the Nations: therefore healthy. There is therefore no place so glorious by creation, so beautifull with delectation, so rich in possession, so comfortable for habitation. For there the King, is Christ: the Law, is loue: the honour, verity: the peace, felicity: the life, eternity. There is light without darknesse; mirth, without sadnessse; health, without sicknesse; wealth, without want; credit, without disgrace; beauty, without

ApoC. 21. 1, 2

out blemish ? ease without labour ? riches without rust ? blessednesse without miserie ? and consolation that neuer knoweth end ? How truely may wee cry out (with *Dauid*) of this Citie, *Glorious things are spoken of thee, O thou City of God* : and yet all these things are spoken but according to the weakenesse of our capacitie. For heauen exceedeth all this in glorie, *so farre, as that no tongue is able to expresse, nor heart of man to conceive the glory thereof* : as witnesseth *Paul* who was in it, and saw it. O let vs not then dote so much vpon these *woodden cottages* and houses of *moulding clay*, which are but the *Tents of vngodlinesse*, and habitations of sinners ! but let vs looke rather, and long for this *Heauenly Citie*, whose *builder and maker is GOD* : which hee (*who is not ashamed to bee called our God*) hath prepared for vs.

Psal. 87. 3.

2. Cor. 12. 4.

1. Cor. 2. 5.

Heb. 11. 10.

Heb. 11. 6.

2. Of the object.

THe blissefull and glorious object of all intellectuall. & reasonable creatures in Heauen, is the God-head, in Trinity of persons; without which, there is neither ioy, nor felicity: but the very fulnesse of ioy consisteth in enioying the same.

This *Object* we shall enioy two waies.

1. By a *beatificall vision* of God.

2. By possessing an *immediate communion* with this diuine nature.

The ^a*beatificall vision* of God is that onely, that can content the infinite minde of man. ^b For euery thing tendeth to his center. GOD is the center of the soule: therefore (like *Noahs Dove*) shee cannot rest, nor ioy, till shee returne and enioy him.

^a *Visio Dei beatifico sola est summum bonum nostrum*
 Aug. lib de Trin. cap. 13.
^b *Fecisti nos domine ad te: inquietum igitur est cor nostrum, donec requiescat in te*, Aug. Conf. lib. 1. cap. 3. &c.
 Exod. 33. 13.

All that God bestowed vpon *Moses*, could not satisfie his minde, vnlesse he might see the face of God. Therefore the whole Church prayeth so earnestly : God be mercifull vnto vs, and blesse vs, and cause his face to shine vpon vs. When *Paul* once had seene this blessed sight; hee (euer after) counted all the riches, and glory of the world (in respect of it) to bee but dung: and all his life after was but a sighing out (*cupio dissolui*) I desire to be dissolved, and to bee with Christ. And Christ prayed for all his Elect in his last prayer, that they might obtaine this blessed vision; Father, I will that they which thou hast giuen mee, bee: (where?) euen where I am: (to what end?) that they may behold that my glory, &c. If *Moses* face did so shine, when he had been with God but fortie dayes, and seene but his back-parts: How shall wee shine, when we shall

Psal. 67. 1.
and 80. 1.

Phil. 3. 8, 11.

Phil. 1. 23.

Iohn 17. 24.
Exod. 24. 29.
Exod. 33. 13.

1. Cor. 13. 31.
1. Cor. 3. 18.
..Iohn 3. 2.

see him *face to face* for euer? and know him as wee are knowne, and as he is? Then shall the soule no longer bee termed *Marah*, bitternesse, but *Naomi*, beautiflesse: for the Lord shall turne her *short bitternesse*, to eternall beauty and blessednesse, *Ruth. 1. 20.*

The second meanes to enioy this obiekt, is, by hauing an immediate and an eternall communion with God in heauen. This wee haue, first, by being (as members of Christ) vnited to his *manhood*, and by the *manhood* (personally vnited to the Word) wee are vnited to him, as hee is God: and (by his God-head) to the *whole Trinity*. Reprobates at the last day shall see God (as a iust *Iudge*) to punish them: but (for lack of this Communion) they shall haue neither *grace* with him, nor *glory* from him. For want of this Communion, the Diuels (when they saw

ſaw Chriſt) cryed out, *Quid nobis tecum? What haue we to doe with thee, O Sonne of the moſt high God?* But (by vertue of this Communion) the penitent ſoule may boldly goe and ſay vnto Chriſt (as Ruth vnto Boaz.)

Marke 5.7.

Spread, O Chriſt, the wing of the garment of thy mercie ouer thine handmaide: for thou art my kinsman. This Communion GOD

Ruth 3.9.

promiſed *Abraham*, when hee gaue him himſelfe for his great reward. And Chriſt prayeth for his whole Church to obtaine it.

Gen. 15.1.

This Communion Saint *Paul* expreſſeth in one word, ſaying:

Iohn 17. 20.
21.

that God ſhall bee all in all vnto vs. Indeede, God is now all in all vnto vs: but by meanes, and in a ſmall meaſure. But in heauen, God himſelfe immediately (in fulneſſe of meaſure, without all meanes) will bee vnto vs all the good things, that our ſoules and bodies can wiſh or deſire.

1. Cor. 15. 28.

Hee himſelfe will bee ſalvation,

and *icy* to our *soules* : *life* and *health* to our *bodies* : *beautie* to our *eyes* : *musike* to our *eares* : *honey* to our *monthes* : *perfume* to our *nostrils* : *meat* to our *bellies* : *light* to our *understandings* : *contentment* to our *wils* ; and *delight* to our *hearts* ; and what can bee lacking , where God *himselfe* will be the *soule* of our *soules* ? Yea, all the strength, wit, pleasures, vertues, colours, beauties, harmonic, and goodnessse, that are in men, beasts, fishes, fowles, trees, hearbs, and all creatures, are nothing but sparkles of those things, which are in *infinite perfection* in God. And *in him* we shall enioy them in a farre *more perfect* and *blesed* manner. Hee *himselfe* will then supply *their* use : nay, the *best* creatures (which serue vs now) shall not haue the honour to serue vs *then*. There will bee *no neede of the Sunne*, nor of the *Moone* to shine in that *City* : for
the

Anima ani-
me erit De-
us. Bern.
Non potest
summus rerū
conditor in se
non habere
quæ rebus à se
conditis dedit :
quemadmodū
sol astris.
Hugo l. 4. de
anima. cap.
15.

Apoc. 21. 23.

the glory of God doth light it. No more will there bee any neede, or vse of any creature, when we shall enioy the Creator himselfe.

When therefore wee behold any thing that is *excellent* in any Creatures, let vs say to our selues; How much more *excellent* is hee, who gaue them this *excellency* ! When wee behold the *wisedome* of men, who ouer-rule creatures *stronger* than themselves; *outrunne* the Sunne and Moone in discourse, prescribing *many yeeres* before, in what courses they shall be *eclipsed* : let vs say to our selues, How *admirable* is the *wisedome* of God, who made men so wise ! When we consider the *strength* of *Whales* and *Elephants*, the tempett of *Winder*, and terrour of *Thunder* ; let vs say to our selues, How *strong*, how *mighty*, how *terrible* is that God, that makes these mighty and feareful

Seneca de be-
neficijs, l. b. 2.
cap. 19.

Creatures ! When wee taste things that are delicately *sweete*, let vs say to our selues, Oh how *sweete* is that God, from whom *all* these Creatures haue receiued this *sweetnesse* ! When wee behold the admirable *colours* which are in *Flowers*, & *Birds*, and the louely *beautie* of *Women*: let vs say, How *faire* is that God, that made these so *faire* !

Iudg 2.5.

And if our louing God hath thus prouided vs so many *excellent* delights, for our passage thorow this *Bochim*, or valley of teares ; what are *those* pleasures which hee hath prepared for vs, when wee shall enter into the *Palace* of our *Masters ioy* ? How shall our soules bee there raiſhed with the loue of so *louely* a God ? So glorious is the *object* of heavenly *Saints*. So amiable is the *sight* of our gracious *Sauour*.

3 *Of the Prerogatives which
the Elect shall enjoy
in Heauen.*

BY reason of this Communion with God, the *Elect* in Heauen shall haue foure super-excellent prerogatives.

1 They shall haue the *Kingdome of heauen* for their inheritance; and they shall be free Denizens of the *heauenly Ierusalem*. S. Paul (by being a free citizen of *Rome*) escaped whipping; but they, who are once free Citizens of the heauenly Ierusalem, shall euer bee freed from the whips of eternall torments. For this freedome was bought for vs, not with a great summe of money, but with the precious blood of the Sonne of God.

Mat. 25.
1. Peter 1. 4.
Ephes. 2. 19.
Heb. 12. 22.

Act. 22. 26.

Acts 22. 29.
1. Pet. 1. 19.

2 They shall bee all *Kings* and *Priests*: Spirituall Kings, to raigne with Christ, and to
H 5 triumph

Apoc. 5. 10.
1. Cor. 2. 9.
Rom. 16. 10.

1. Pet. 2. 5.

Mat. 13. 15.

triumph ouer Satan, the world, and Reprobates: and *spirituall* Priests, to offer vnto God the spirituall Sacrifice of *Praise* and *Thankesgiuing* for euermore. And therefore they are said to weare both Crownes and Robes. Oh what a comfort is this to *poore Parents*, that haue many Children! If they breede them vp in the feare of God, to be true Christians: then are they Parents to so many *Kings* and *Priests*.

Mat. 13. 43.

Phil. 3. 21.

Acts 12. 6.

Luke 9. 31.

Marke 9. 3.

1. Cor. 15. 43

44.

3 Their bodies shall *shine* as the brightnes of the *Sun* in the firmament: like the glorious Body of Christ, which shined *brighter* than the Sunne at noone, when it appeared to *Paul*. A glimpse of which glorious brightnesse appeared in the bodies of *Moses* and *Elias* transfigured with our Lord in the holy Mount. Therefore (saith the Apostle) it shall rise a *glorious body*: yea, a *spirituall* body,

body, not in *substance*, but in *quality*: preserved by *spirituall* meanes, and hauing (as an *Angell*) agilitie to ascend or descend. Oh what an honour is it, that our bodies (falling *more vile* than a *carrion*) should thus arise in *glory*, like vnto the body of the *Sonne of God*!

1. Theſ. 4. 14.

4 Lastly, they (together with all the holy Angels) *there*, keepe (without any labour to distract them) a *perpetuall Sabbath*, to the glory, honour, and praise of the aye blessed *Trinity*, for the *creating, redeeming, and sanctifying* of the Church: and for his power, wisdom, iustice, mercy, and goodnesse, in the *gouernement* of Heauen and Earth. When thou hearest a sweete Confort of *Musicke*; meditate how happy thou shalt bee, when (with the Quire of heauenly *Angels* and *Saints*) thou shalt sing a part in that spirituall *Alleluiah*,
on

on that eternall blessed Sabbath :
where there shall be such *vari-*
ty of pleasures, and *satiety* of
ioyes; as neither know *tedious-*
ness in dooing, nor end in de-
lighting.

4 Of the effects of those Pre- rogatives.

From these Prerogatives
there will arise to the
Elect in heauen five
notable effects.

I **T**HEY shall know GOD,
with a perfect know-
ledge, so farre as Creatures can
possibly comprehend the Cre-
ator. Forthere we shall see the
Word, the Creator; and in the
Word, all creatures that by the
Word were created: so that wee
shall not need to learne (of the
things which were made,) the
knowledge of him by whom all
things were made. The excel-
lentest

I. COR. I. 10.
Aug. soliloq.
cap. 36.

*Nihil notum
in terra, nihil
ignotum in
caelo.*

lentest creatures in this life, are but as a *darke vaile*, drawne betwixt God and vs: but when this *vaile* shall be drawne aside; then shall wee see God *face to face*, and *know him*, as wee are *knowne*.

1. Cor. 13. 12.
2. Cor. 3. 16.
Res vera sunt
in mundo in-
uisibilibus in
mundo et sibi-
li umbra re-
rum. Herm.

We shall know the power of the *Father*, the wisdom of the *Sonne*, the *Grace* of the *Holy Ghost*; and the indiuisible nature of the blessed *Trinity*. And in him we shall know, not onely *all our friends* (who dyed in the faith of *Christ*) but also *all the faithfull* that *euer were*, or *shall be*: For,

1 *Christ* tels the *Iewes*, that they shall see *Abraham*, *Isaac*, and *Iacob*, and *all the Prophets* in the *kingdome of God*: therefore we shall know them.

Luke 13. 28.

2 *Adam* in his innocencie knew *Eue* to bee *bone of his bone*, and *flesh of his flesh*, as soone as he awaked. Much more then shall wee know our kinred, when

Gen. 2. 23.

when we shall awake *perfected* and *glorified* in the resurrection.

Mat. 27. 53.

3 The Apostles knew *Christ* after his resurrection, and the *Saints which rose with him*, and appeared in the holy City.

Mat. 17. 4.

4 *Peter, James, and John*, knew *Moses and Elias* in the transfiguration: how much more shall wee know one another, when wee shall be all glorified?

Luke 16. 23.

5 *Dives* knew *Lazarus* in *Abrahams bosome*: much more shall the Elect know one another in heauen.

Mat. 19. 28.

6 *Christ* saith, that the *twelue Apostles* shall sit vpon *twelue thrones*, to iudge (at that day) the 12. *Tribes*: therefore they shall be knowne, and consequently the rest of the Saints.

1. Cor. 6. 2, 3

1. Cor. 13. 12

*August. ad
Italicam vi
duam. Epi. 6.*

7 *Paul* saith, that at that day wee shall know as we are knowne of God: and *Augustine* (out of this place) comforteth a Widow, assuring her, that as

in this life, she saw her husband with *externall eyes*; so in the life to come, shee should know *his heart, and what were all his thoughts and imaginations*. Then husbands and wiues, looke to your actions and thoughts: *For all shall be made manifest one day*. See 1. Cor. 4. 5.

8 The faithfull in the Old Testament, are said to be gathered to their *Fathers*: therefore the knowledge of our friends remaines.

Gen. 25. 35.
2. Kings. 22.

9 *Loue neuer falleth away*: therfore knowledge, the ground thereof remaines in another life.

1. Cor. 13. 8.

10 Because the last day shall bee a *declaration of the iust iudgement of God*: when he shall reward *euery man according to his workes*: and if euery mans *workes* bee brought to light, much more the *worker*. And if wicked men shall account for euery *idle word*, much more shall the

Rom. 2. 5.
Apoc. 22. 12.
Eccle. 12. 14.
Rom. 2. 16.

Mat. 12. 36.

2. Cor. 5. 10.

1. Cor. 15. 24.
28.

1. Cor. 13. 11.

the idle *speakers* themselves bee knowne. And if the *persons* be not knowne, in vaine are the *works* made manifest. Therefore (saith the Apostle) *Every man shall appeare, to account for the worke that hee hath done in his bodie, &c.* See *Wisedome*, Chapter 5. verse. 1. Though the respect of diuersities of degrees and callings in *Magistracie*, *Ministry*, and *Oeconomie* shall cease; yea, Christ shall then cease to rule, as hee is *Mediator* and rule all in all, as hee is *God* equall with the Father, and the holy Ghost.

The greatest *knowledge* that men can attaine vnto in *this life*, comes as farre short of the *knowledge* which we shall haue in *heauen*: as the knowledge of a *child* that cannot yet speake plaine, is to the knowledge of the greatest *Philosopher* in the World. They who thirst for *knowledge*, let them long to be

bee Students of this *Vniuersitie*. For all the *light* by which wee know any thing in this world, is nothing but the very *shadow* of *God*. But when we shall know *God* in heauen, we shall in him, know the *manner* of the worke of the *creation*, the *mysteries* of the worke of our *Redemption*: yea, so much knowledge as a *Creature* can possibly conceiue and comprehend of the *Creator*, and his workes. But whilest wee are in this life, wee may say with *Iob*: *How little a portion heare we of him?* And assure our selues with *Syracides*, that, *There are hid yet greater things than these be, and that wee haue seene but a few of Gods workes.*

2 They shall loue *God* with a *perfect* and *absolute* loue, as possibly a creature can doe. The manner of louing *G O D*, is to loue him for himselfe: the *measure*, is to loue him without *measure*.

*Lumen est
umbra Dei,
& Deus est
lumen lumi-
nis Plato.
Poli. 6.*

Iob 36. 24.

Eccle. 42. 33

1. Cor. 13. 12.

measure. For in this life (*knowing God but in part*) we *love* him but in *part* : but when the Elect in heaven shall *fully* know God, then they will *perfectly* love God. And for the infinite causes of love (which they shall know to be in him) they shall be infinitely ravished with the love of him.

3 They shall be filled with all manner of *divine pleasures.* *At thy right hand* (saith David) *there are pleasures for evermore.* Yea they shall drinke (saith hee) *out of the River of pleasures.* For as soone as the soule is admitted into the *actual* fruition of the *beatificall* essence of God : shee hath all the goodnes, beauty, glory, and perfection of all creatures (in all the world) *united together*, and at once presented vnto her in the sight of God. If any be in *love*, there they shall enjoy that which is *more amiable* : if any delight in

Psal. 16. 11.

Psal. 36. 8.

in *fairenesse*, the fairest beautie is but a *dustie shadow* to that: he that delights in pleasures, shall there finde infinite *varieties*, without either interruption of *griefe*, or distraction of *paine*: hee that loueth *Honour*, shall there enioy it, without the disgrace of *cankered enuie*: he that loueth *treasure*, shall there possesse it, and neuer be *beguiled* of it. There they shall haue *knowledge* voide of all *ignorance*: *health*, that no *sicknesse* shall impair: and *life*, that no death can *determine*. In a word, looke how farre this *wide world* surpasseth for *light*, *pleasures*, and *comfort*, the darke and narrow *wombe*, wherein thou wast conceiued a *child*: so much doth the *World* to come exceede in *ioyes*, *solace*, and *consolation*, this present world. How *happy* then shall we bee, when this life is *changed*, and we thither *translated*?

4 They shall bee replenished

Psal. 16. 11.

shed with an *unspeakeable* ioy. In thy presence (saith *David*) is the *fulnesse* of ioy. And this ioy shall arise, chiefly from the *vision of God*: and partly from the sight of all the holy *Angels*, and blessed *soules* of iust and perfect men who are in blisse and glory with him.

Hob. 12. 24.

But especially from the blisfull sight of *Iesus the Mediator* of the *New Testament*, our *Emmanuel*, God made man. His sight will be the chiefe cause of our blisse and ioy. If the *Israe- elites* in *Ierusalem* so shouted for ioy that the earth rang againe, to see *Salomon crowned*; how shall the *Elect* reioyce in Hea- uen, to see *Christ* (the true *Salomon*) adorned with *Glorie*?

1. Kings. 1. 40.

Luke 1. 44.

Iohn 17. 23.

If *Iohn Baptist* at his presence did leape in his mothers wombe for ioy; how shall wee exult for ioy, when he will bee, not onely with vs, but in vs in Hea- uen? If the *Wise men* reioyced so greatly

ly to finde him, a *Babe lying in a manger*: how great shall the ioy of the *Elect* be, to see him sit (as a King) in his *celestiall Throne*? If *Simeon* was so glad to see him an *infant* in the *Temple*, presented by the hands of the *Priest*; how great shall our ioy bee, to see him a *King*, ruling all things at the *right hand* of his *Father*? If *Ioseph* and *Mary* were so ioyfull to finde him in the *middest* of the *Doctors*, in the *temple*; how glad shall our soules bee, to see him sitting as *Lord* among *Angels* in heauen? This is that ioy of our Master, which (as the Apostle saith) *the eye hath not seene, the eare hath not heard, nor the heart of man can conceive*: which because it cannot enter into vs, we shall enter it.

5 Lastly, they shall enioy this blissefull and glorious estate for *euermore*. Therefore it is tearmed *eu-rlasting* life: and Christ saith, *that our ioy shall*

Mat. 3. 10.

Luke 2. 28.

Luke 2. 16.
Facilius dicere possimus quid ibi non sit. quam quid ibi sit, Aug. de sym. lib 3.
1 Cor. 2. 9
Mat 25. 21.

Ioh. 16. 12.

no

Heb. I. 3.

Phil. 3. 8.

no man take from vs. All other ioyes (be they neuer so great) haue an end. *Assuerus* Feast lasted an hundred and eightie dayes: but hee, and it, and all his ioyes are gone. For mortall man to bee *assumed* to heavenly glorie, to bee *associated* to Angels, to be *satiated* with all delights and ioyes, (but for a time) were much; but to enioy them *for euer*, without intermission of end, who can heare it, and not *admire* it! who can *muse* of it, and not bee *amazed* at it! All the Saints of Christ (as soone as they felt once but a true taste of these eternall ioyes) counted all the *riches* and *pleasures* of this life to be but ^a *losse* and *dung*, in respect of that. And therefore (with vncessant prayers, fasting, almes-deedes, teares, faith, and good life) they laboured to ascertain themselves of this eternall life: and (for the loue thereof) they
^b wil-

o willingly either sold, or parted with all their earthly goods and possessions.

b Acts 2.45.

Christ calleth all Christians, Merchants, Luk. 19. and eternall life, a precious pearle, which a wise Merchant will purchase, though it cost him all that hee hath, Mat. 13.

Alexander hearing the report of the great riches of the Easterne countrey, diuided forthwith among his Captaines & souldiers, all his Kingdome of *Macedonia*: *Hephestion* asking him what hee meant in so doing; *Alexander* answered, that he preferred the riches of *India*, (whereof he hoped shortly to be Master) before all that his Father *Philip* left him in *Macedonia*. And should not Christians then prefer the eternall riches of Heauen, so greatly renowned, (which they shall enioy ere long) before the corruptible trash of the earth, which

Plutar. A.
poph. Regum.

which last but for a season?

Abraham and *Sarah* left their *owne* countrey and possessions, to ^c *looke for a citie, whose builder and maker is God* : and therefore bought no land, but onely a place of buriall. *David* preferreth ^d *one day* in this place, before a thousand else-where : yea, to *bee a Doore-keeper in the house of G O 'D*, rather than to dwell in the richest tabernacles of wickednesse. *Elias* earnestly ^e besought the Lord to receiue his soule into his Kingdome, and went willingly, (*though in f a fierie chariot*) thither. *Paul* (hauing once seene Heauen) continually ^g *desired to bee dissolved, that hee might bee with Christ*. *Peter* (hauing espied but a glimpse of that eternall glorie in the Mount) wished, that hee might dwell there all the dayes of his life; saying, ^h *Master, it is good for vs to bee heere*. How much better doth *Peter* now

^c Heb. 11. 10
15, 16.

^d Psal. 84. 10

^e 1. Reg. 19. 4

^f 2. Reg. 2. 15

^g Phil. 1. 23.

^h Mat. 17. 4.

now thinke it to bee in *heauen* it selfe? *Christ* (a little before his death) prayeth his Father *to receiue him into that excellent glory.* And the Apostle witnesseth, that (*k for the ioy which was set before him*) hee endured the Crosse, and despised the shame. If a man did but once see those ioyes (if it were possible) hee would endure an hundred deathes, to enioy that happinesse but one day.

i Ioh. 17. 5.

k Heb. 11. 2.

Saint *Augustine* saith, that he would be content to endure the torments of Hell, to gaine this ioy, rather then to lose it. *Ignatius* (*Pauls Scholler*) being threatned (as hee was going to suffer) with the cruelty of torments, answered with great courage of Faith: *Fire, Gallows, Beasts, breaking of my bones, quartering of my members, crushing of my body, all the torments of the Diuell together, let them come upon me, so I may en-*
I ioy

Serm. 31. de Sanctu.

Hier. in Ca- talogo. Iren. lib. 5. cont. Valent

Euseb. lib. 4.
cap. 16.

Nazian. de
vita Basil.

Ruth 1. 16.

ioy my Lord Iesus, and his King-
dome. The like constancy shew-
ed Polycarpe, who could not by
any terrours of any kind of
death, be moued to deny Christ
in the least measure. With the
like resolution answered Ba-
sil his persecutors, when they
would terrifie him with death;
I will neuer (saith he) feare death,
which can doe no more then re-
store me to him that made me. If
Ruth left her owne Countrey,
and followed Naomi her mo-
ther in law, to goe and dwell
with her in the Land of Canaan,
(which was but a type of Hea-
uen) onely vpon the same which
she heard of the God of Israel,
(though she had no promise of
any portion therein) how shoul-
dest thou follow thy holy Mo-
ther the Church, to goe vnto
Christ into the heauenly Cana-
an; wherein God hath giuen
thee an eternall inheritance, assu-
red by an holy Couenant, made
in

in the Word of God; signed with
the blood of his Son; and sealed
with his Spirit and Sacraments?
This shall bee thine eternall hap-
pinesse in the Kingdome of hea-
uen, where thy life shall bee a
communion with the blessed
Trinity; thy ioy, the presence of
the Lambc; thy exercise, sing-
ing; thy ditty, *Alleluiah*; thy
consorts, Saints and Angels;
where youth flourisheth, that
neuer waxeth old; Beauty last-
eth, that neuer fadeth; loue a-
boundeth, that neuer cooleth;
health continueth, that neuer
slaketh; and life remaineth, that
neuer endeth.

*Meditations directing a Chri-
stian how to apply to himselfe
without delay, the foresaid
knowledge of God, & himselfe.*

THou seest therefore, O
man, how wretched and
cursed thy state is, by cor-
ruption

ruption of Nature, without Christ: in so much, that whereas the Scriptures doe liken wicked men vnto *Lions, Beares, Bulls, Horses, Dogges*, and such like sauage creatures in their liues: it is certaine, that the condition of an *unregenerated* man, is in his death more vile then a *Dogge*, or the filthiest creature in the world. For the *Beast* (being made but for mans vse) when hee dieth, endeth all his miseries with his death. But man (endued with a *reasonable*, and an *Immortall Soule*, made after Gods Image, to serue God) when he ends the miseries of this life, must account for all his misdeeds; and begin to indure those miseries that neuer shall know end. No creature but man, is liable to yeeld (at his death) an account for his life. The bruite creatures not hauing reason, shall not be required to make any account for

for their *deeds*: and good *Angels*, though they haue *reason*, yet shall they yeeld *no account*, because they haue *no sinne*. And as for euill *angels*, they are without all hope, already condemned: so that they need not make any further accounts. *Man* onely in his *death* must bee Gods *accountant* for his *life*.

On the other side, thou seest (*O Man*) how happy and blessed thy estate is, being truly reconciled vnto God in *Christ*; in that (through the restoration of *Gods Image*, and thy restitution into thy *soveraignty* ouer other creatures) thou art in this life *little inferiour* to the *Angels*; and shalt be in the life to come, equall to the *Angels*: Yea, (in respect of thy Nature, exalted, by a *personall union*, to the *Sonne* of *God*, and by him, to the *glory* of the *Trinity*) *superiour* of the *Angels*: a *Fellow-brother* with

I 3 Angels,

Angels, in Spirituall *grace*, and
euerlasting *glory*.

Thou hast seene how glorious and perfect God is, & how that all thy chiefe *blisse* and *happinesse* consisteth in hauing an eternall *communion* with his Maiesty.

Now therefore (O impenitent sinner) in the bowels of *Christ Iesus* I intreate thee; nay, I *coniuere* thee, as thou tendrest thy owne saluation, seriously to consider with mee, how false, how vaine, how vile are those things, which still retaine, and chaine thee in this wretched and cursed estate, wherein thou liuest; and doe hinder thee from the fauour of *God*, and the *hope* of eternall Life and *happinesse*.

Medi-

*Meditations on t^{he} hinderances,
which keepe backe a sinner
from the practice of Piety.*

THose hinderances are chiefly seuen.

I. *An ignorant mistaking of the true meaning of certaine places of the Holy Scripture, and some other chiefe grounds of Christian Religion.*

The Scriptures mistaken, are these:

1. *Ezech. 33. 14, 16. At what time soeuer a sinner repenteth him of his sinne, I will blot out all, &c. Hence the carnall Christian gathereth: That hee may-repent when hee will. It is true, Whensoever a sinner doth repent, God will forgive; but the Text saith not, that a sinner may repent whensoever hee will, but when God will giue him grace. Many (saith the Scripture) when they would haue repented,*

Heb. 12. 17.
Luk. 13. 24,
27.

repented, were reiectcd; and could not repent, though they sought it carefully with teares. What comfort yeelds this Text to thee, who hast not repented, nor knowest whether thou shalt haue grace to repent hereafter?

2 Pet. 12. 20,
22.

2 Math. 11. 26. Come vnto me, all you that labour and are heauie laden, and I will giue you rest. Hence the lewdest man collects, that hee may come vnto Christ when he list. But hee must know; That no man euer comes to Christ, but he, who (as Peter saith) Having knowne the way of righteousness, hath escaped the pollutions of the world; through the knowledge of our Lord and Saniour Iesus Christ. To come vnto Christ, is to repent and beleeue. And this no man can doe, except his heauenly Father draweth him by his grace.

Isa. 1. 18.
Ioh. 6. 35.
Ioh. 6. 44.

3 Rom. 8. 1. There is no condemnation to them which are in Christ Iesus. True; But they are

are such, who walke not after the flesh (as thou doest) but after the Spirit, which thou diddest neuer yet resolue to doe.

4 1.Tim.1.15. Christ Iesus came into the world to saue sinners, &c. True: But such sinners, who, like Paul, are conuer- ted from their wicked life: not like thee, who still continuest in thy lewdnesse. For that grace of God which bringeth saluation vnto all men, teacheth vs, that denying ungodlinesse and world- ly lusts, wee should liue soberly, righteously, and godly in this pre- sent world.

Tit.2.11,12.

5 Prov.24.16. A iust man falleth seuen times in a day, and riseth, &c. [In a day] is not in the Text: Which meanes not falling into sin, but falling into trouble, which his malicious E- nemie plots against the iust: and from which God deliuers him. And though it meant falling in, and rising out of sinne; what is

Psal 34.14.

this to thee; whose falls all men may see every day: but neither God, nor man, can at any time see thy rising againe by repentance.

5 *Isa 64. 6. All our righteousnesses are as filthy rags.* Hence the carnall Christian gathers: That seeing the best workes of the best Saints are no better; then his are good enough: and therefore hee needs not much grieve, that his deuotions are so imperfect. But *Isaiah* meanes not in this place, the righteous workes of the Regenerate: as, feruent prayers in the name of God: charitable almes from the bowels of mercy: suffering in the Gospels defence, the spoyle of goods, and spilling of blood: and such works, which *Paul* calls the fruit of the Spirit: But the Prophet making an humble confession in the name of the Jewish Church, when shee had falne from God to Idolatry, acknowledgeth, that whilest

Gal. 5. 22.

whilest they were by their filthy finnes *separated* from God, as *Lepers* are by their infected sores, and polluted cloathes, from men; their *chiefest* righteousnessnesse could not bee but *abominable* in his sight. And though our best *workes* (compared with *Christs* righteousnesses) are no better then *uncleane ragges*: yet in Gods acceptation for *Christs* sake, they are called *white rayment*; yea, ^b *pure fine linnen*, and *shining*, farre vnlike thy ^c *Leopards spots*, and ^d *filthy garments*.

^a Apoc. 3. 8.

^b Apoc 19. 8

^c Ier. 13. 23.

^d Zach. 3. 4.

7 *Iam. 3. 2.* In many things wee sinne all. True, but Gods children sinne not in all things, as thou doest; without either *bridling* their lusts, or *mortifying* their corruptions. And though the *reliques* of sinne remaine in the dearest children of God; that they had need daily to cry, *Our Father which art in Heaven, forgive vs our trespasses*;

c Gal. 1. 15.
Rom. 5. 8.
Ioh. 9. 31.

1. Ioh. 3. 9.
1. Ioh. 5. 18.

2. Tim. 2. 19.

1. Ioh. 5. 16.

passes. Yet in the *c New Testament*, none are properly called *Sinners*, but the *unregenerate*: but the *Regenerate*, in respect of their zealous endeavour, to serue God in vnfained holines, are euery where called *Saints*. In so much that Saint *Iohn* saith; that *whosoever is borne of God, sinneth not*; that is, liueth not in wilfull filthinesse, suffering sinne to raigne in him, as thou doest. Deceiue not thy selfe with the *name* of a *Christian*: whosoever liueth in any *customary grosse sin*, hee liueth not in the state of *Grace*. Let therefore (saith *Paul*) *euery one that nameth the name of Christ, depart from iniquity*. The *Regenerate* sinne, but vpon frailty; they repent, and God doth pardon; therefore they *sinne not to death*. The *Reprobate* sinne *maliciously, sinfully, and delight therein*: so that by their good will, sin shall leaue them, before they will leaue

leauē it. They will not *repent*, and God will not *pardon*. Therefore their sins are *mortall*, (saith Saint *Iohn*) or rather *immortall*, as saith Saint *Paul*, *Rom. 2.5*. It is no excuse therefore to say, Wee are all *sinners*. True Christians (thou seest) are all *Saints*. Ibid.

8 *Luk. 23. 43*. The *theefe* converted at the last gaspe, was re-
ceiued to *Paradise*. What then? If I may haue but time to say, when I am dying, *Lord, haue mercy upon me*: I shall likewise bee saued. But what if thou shalt not? And yet *many* in that day shall say, *Lord, Lord, and the Lord will not know them*. The *theefe* was saued, for he repented: but his fellow had no grace to repent, and was damned. Beware therefore, lest trusting to late Repentance at thy last end on earth, thou bee not driuen to repent too late, without end in hell. Mat. 7. 22, 23

9 1. *Ioh. 1*. The blood of Ie-
sus

Iesus Christ cleanseth vs from all sinne. And 1. Ioh. 2. 1. If any man sinne, wee haue an Aduocate with the Father, Iesus Christ the righteous, &c. Oh comfortable! But heare what S. Iohn saith in the same place: My little children, these things write I vnto you, that ye sinne not. If therefore thou leauest thy sin, these comforts are thine; else they belong not to thee.

10 Rom. 5. 20. Where sinne aboundeth, Grace did abound much more. Oh sweete! But heare what Paul addeth: What shall we say then? shall wee continue in sinne, that grace may abound? God forbid. How shall we that are dead to sinne, liue any longer therein? Rom. 6. 1, 2. This place teacheth vs not to presume: but that wee should not despaire. None therefore of these promises, promiseth any grace to any: but to the penitent heart.

The

The grounds of Religion mistaken, are :

I. From the Doctrine of *Iustification* by faith onely, a carnall Christian gathereth; *That good workes are not necessary.* He commends others, that doe good workes; but he perswades himselfe, that hee shall bee saued by his *faith*, without doing any such matter. But hee should know, that though good works are not necessary to *Iustification*: yet they are necessary to *saluation*: for we are Gods workemanship, created in Christ Iesus unto good workes, which God hath predestinated that we should walke in them. Whosoever therefore (in yeeres of discretion) bringeth not forth good works after he is called, hee cannot bee saued: neither was he euer predestinated to life eternall. Therefore the Scripture saith, that Christ will reward every man according to his workes. Christ respects

Ephes. 2. 10.

Fulk. Rhem.
Test. Annot.
in Eph. 2. 12.

Rom 2. 6.
2. Cor. 9. 6.
Apoc. 22. 12.

Apoc. 2. & 3.

* Mat. 25.

b 2. Tim. 4. 8.

c Rom. 2. 8.

d 1. Tim. 6. 19

e Gal. 5. 6.

* *Fides sola,
non est sola:
Fides sola ius-
tificat, ut
oculus solus
videt.*

spects in the *Angels* of the 7. Churches nothing but their *works*, and at the last day he will giue the heavenly *inheritance* onely to them who haue done *good works*: ^a in feeding the hungry, clothing the naked, &c. At that day, ^b *Righteousnesse* shall weare the Crowne. No *righteousnesse*, no Crowne. No good works (according to a mans talent) no reward from God: vnlesse it be ^c *vengeance*. To be rich in good works, is the *surest* foundation of our *assurance* ^d to obtaine *eternall life*. For good works are the true *fruits* of a true *faith*; which apprehendeth *Christ*, and his *obedience*, vnto *Saluation*. And no other Faith ^e *awaileth in Christ*, but that which *worketh by loue*: And (but in the *act* of *Iustification*) that Faith which *onely iustifieth*, is ^{*} *neuer onely*, but *euer* accompanied with *good works*: as the *Tree* with his *fruits*, the *Sunne* with

with his *light*, the *Fire* with his *heate*, and *Water* with his *moy-
sture*. And the *faith* which doth
not iustifie her selfe by good
workes before men, is but ^f a
dead faith, which will neuer iu-
stifie a mans soule before God.
But a iustifying faith *spurifieth*
the heart, and ^h *sanctifieth* the
whole man throughout.

^f Iam. 2. 26.

^g A& 15. 9.
^h A& 16. 18.
1. Thef. 5. 23.

II. From the doctrine of
Gods *eternall* ^a *Predestination*,
and vnchangeable *Decree*, hee
gathereth: *that if he be predesti-
nated to bee saued, hee cannot but
bee saued: if to bee damned, no
meanes can doe any good*. There-
fore all workes of *Piety* are but
in vaine. But hee should learne,
that *God hath predestinated to
the meanes, as well as to the end*.
Whom therefore God hath pre-
destinated to bee *saued*, which is
the ^b *end*, hee hath likewise
predestinated to bee first *called*,
iustified, and *made conformable
to the Image of his Sonne*, which
is

^a Mat. 25. 34.
Ephes 1. 4.
Ecclef. 3. 14.

^b 1. Pet. 1. 16

c Rom. 8. 29.

Ioh. 15. 16.
30.

d 1. Pet. 1. 2.

*Nolite in deo
primum qua-
rere, sed in
Christo, in quo
si te per fidem
inuenieris, cer-
tus esto, te esse
electum.*

c Luk. 15. 10.
f Ver. 24.

is the *c meanes*. And they (saith
d *Peter*) who are elect vnto sal-
uation, are also elect vnto the
sanctification of the Spirit. If
therefore vpon thy calling, thou
conformest thy selfe to the
Word & Example of Christ thy
Master; and obeyest the good
motions of the *Holy Spirit*, in
leauing sinne, and liuing a godly
life: then assure thy selfe, that
thou art one of those, who are
infallyibly predestinated to euer-
lasting saluation. If otherwise,
blame not *Gods Predestination*,
but thine owne sinne and re-
bellion. Doe thou but returne
vnto God, and God will gra-
ciously receiue thee, as the Fa-
ther did the prodigall Sonne;
and by thy conuersion, it shall
appare, both to c Angels, and
f men; that thou diddest be-
long to his *Election*. If thou
wilt not; why should God faue
thee?

III. When a carnall Chri-
stian

Man heares, *that man hath not free-will unto good*, hee looseth the reines to his owne corrupt will: as though it lay not in him to bridle, or to subdue it: *Implicitely* making God the Author of sin, in *suffering* man to runne into this necessity. But hee should know, that God gaue *Adam free-will*, to stand in his * integrity, if he would: but *man* abusing his free-will, lost both *himselfe* and it. Since the Fall, *Man*, in his *state of corruption*, hath free-will to *euill*, but not to *good*: for, in this state, *we are not* (saith the Apostle) *sufficient to thinke a good thoughts*. And God is not bound to restore vs, what wee lost so wretchedly, and make no more care to recouer againe. But, as soone as a man is regenerated, the *Grace of God freeth his will unto good*, so that hee doth all the good things hee doth, with a Free-will: for so the Apostle

* *Magnus homo Liberi arbitrij vires, cum conderetur, accepit: sed eas peccando amisit. Aug. de spirit. & lit. cap. 3. Eccles. 7. 29. Eccles. 15. 14 Homo male utens libero suo arbitrio, & se, & Librum suum arbitrium perdidit. Aug. Ench. ad Laur. cap. 30. b 2. Cor 3 5. Per lapsum arbitrij libertas in naturalibus manca, in supernaturalibus amissa est, donec gratia restituatur.*

^c Phil. 2. 12.

13.

Acti agimus,

The will is
Passive in re-
ceiuing the
first grace,
afterward
active, in all
goodnesse.

^d 2. Cor. 7. 1.

^c Ioh. 8. 36.

Liberum ar-

bitrium, non

nisi gratia

Dei efficitur

liberum, Aug.

ad Colos. c. 17

^f 2. Cor. 3. 17

Voluntas hu-

mana non li-

bertate gra-

tiam conse-

quitur, sed

gratia liber-

tatem, Aug.

de grat.

stle saith, that ^c God of his owne
good pleasure, worketh both the
will & the deed in vs, who (as the
Apostle expoundeth) ^d cleanse
our selues from all filthinesse of
the flesh and spirit, and finish our
sanctification in the feare of God.

And in this state, euery true
Christian hath free-will, and as
hee increaseth in grace, so doth
his will in freedome: for ^c when
the Sonne shall make vs free, then
shall wee bee free indeed: and,
^f Where the Spirit of the Lord is,
there is liberty: for the Holy
Spirit drawes their mindes, not
by coaction, but by the Cords of
Loue, Cant. 1. 4. by illuminating
their minds to know the truth;
by changing their hearts to loue
the knowne truth; and by ena-
bling euery one of them (accor-
ding to the measure of grace
which he hath receiued) to doe
the good which he loneth. But
thou wilt not vse the freedome
of thy will, so far as God hath
freed

freed it: for thou doest many times *wilfully* (against Gods Law, to the hazzard of thy soule) that, which (if the *Kings* Law forbad, vnder the penalty of *death*, or losse of thy *Worldly state*) thou *wouldest not do*. Make not therefore thy want of *free-will* vnto good, to bee so much the cause of thy sin, as thy want of a louing heart to serue thy heauenly *Father*.

III. When the naturall man heares, *that no man (since the fall) is able to fulfill the Law of God, and to keepe all his Commandements*: Hee boldly presumes to sin as others doe: hee contents himselfe with a few good thoughts: and if hee bee not altogether as bad as the worst, hee concludes, that hee is as truly regenerate as the best. And euery voluntary refusall of doing good, or withstanding euill, hee counts the *impossibility* of the Law. But hee should learne

learne, that though (since the *Fall*) no man, but *Christ*, who was both *God and Man*, did, or can perfectly fulfill the whole *Law*: yet euery true Christian, as soone as hee is regenerated, begins to keepe all Gods Com- mandements in truth, though he cannot in absolute perfection.

g Pl. 119. 113

^h Ioc. 2. 28,

29.

Zich. 12. 10.

Quod iubet,
i. iust. Aug.

Thus (with *Dauid*) they & apply their hearts to fulfill Gods Com- mandements alwayes unto the end. And then the ^h Spirit of

grace, which was promised to be more abundantly poured forth under the Gospell, helpeth them in their good endeouours, and assisteth them, to doe what hee commands them to doe. And in so doing, God accepteth their

i 2. Cor. 8. 12.

good will and endenour, in stead of perfect fulfilling of the Law; supplying out of the merits of *Christ*, who fulfilled the Law for vs, whatsoever wanteth in our obedience. And in this re-

k 1. Ioh. 5. 3.

spect S. Iohn saith, that ^k Gods Com-

Commandements are not burthenous. And Saint Paul saith,¹ *I am able to doe all things, through the helpe of him that strengtheneth me.* And Zachary and Elizabeth are said^m to walke in all the Commandements of the Lord, without reproofe. Heereupon Christⁿ commends to his Disciples, the care of keeping his Commandements, as the truest testimony of our loue vnto him. So farre therefore doth a man loue Christ, as hee makes conscience to walke in his Commandements: and the more vnto Christ is our loue, the lesse will our paines seeme in keeping his Law. The Lawes curse (which vnder the *Old Testament* was so terrible) is vnder the *new*, (by the death of Christ) abolished to the regenerate. The rigor which made it so vnpossible to our nature before, is now to the *new-borne*, so mollified by the Spirit, that it seemes facill and

¹ Phil. 4. 14.

^m Luk. 2. 16.

ⁿ Ioh. 15. 10.

and ease. The Apostles indeed pressed on the *unconverted* Iewes and Gentiles, the *impossibility* of keeping the Law, by ability of *nature corrupted*. But when they haue to doe with *regenerated* Christians, they require to the Law (which is the rule of righteounesse) true ^h obedience in word and deed: the ⁱ mortifying of their members: the ^k crucifying of the flesh, with the affections and lusts thereof: ^l resurrection to newnesse of life: ^m walking in the Spirit, ⁿ overcoming of the world by faith, so that though no man can say as Christ, ^o Which of you can rebuke me of sinne? yet every regenerated Christian can say of himselfe, Which of you can rebuke mee of being an Adulterer, Whore-monger, Swearer, Drunkard, Theefe, Usurer, Oppressor, Proud, Malicious, Contentious, Profaner of the holy Sabbath, a Liar, a neglecter of Gods

pub-

^h Rom. 15.
18.

ⁱ Col. 3. 5.

^k Gal. 5. 24.

Ro. 6. 12, 13.

^l Rom. 6. 4, 5

Rom. 8. 11.

^m Gal. 5. 25.

ⁿ 1. Ioh. 5. 4.

^o Ioh. 8. 46.

publike Service, and such like
grosse sinnes? else he is no true
Christian. When a man casts off
the conscience of being ruled by
Gods Law, then God p. gives
him over to be led by his *owne*
lusts, the surest signe of a *repro-*
bate sence. Thus the Law, which
since the Fall, no man by his
owne naturall abilitie can fulfill, is
fulfilled in truth of every rege-
nerated Christian, through the
Gracious assistance of a Christs
Holy Spirit. And this Spirit, God
will p. give to euery Christian,
that will pray for it, and *encline*
his heart to keepe his Lawes.

V. When the vnregenerated
man heares that God *delighteth*
more in the inward minde, than
in the outward man. Then hee
sayeth with himselfe, that all
outward Venerence, and profes-
sion is, but either *superstitious*,
or *superfluous*. Hence it is,
that hee seldome kneeleth in
the Church: that hee puts on

p Rom. i. 24.
28.

q Rom. 8. 9.
Sec.
Augustinus
optat ut Pela-
gius agno-
scat, posse le-
gem prestari
per gratiam
Christi, &
pacem fore
edicit.

r Luk. 11. 13.
Iam. 1. 5.
Deus magis
delectatur af-
fectu, quam
effectu. Amb.

K

his

his that at singing of *Psalmes*, and the publike *Prayers*: which the profane Varlet would not offer to doe, in the presence of a Prince, or a Noble-man. And so that he keepe his minde vnto God, he thinks he may *fashion* himselfe (in other things) to the *World*. Hee diuides his thoughts, and giues so much to God, and so much to his owne *lust*: yea, hee will *diuide* with God the *Sabbath*, and will giue him almost the *one halfe*, and spend the other wholly in his owne *pleasures*. But know, O carnall Man, that Almighty God will not bee serued by *halfes*, because he hath created and redeemed the *whole Man*. And as God detests the seruice of the *outward Man*, without the *inward* heart, as *Hypocrisie*: so hee counts the inward seruice without all *externall* reuerence, to be meere *prophanesse*: hee requireth *both* in his worship.

ship. In prayer therefore bow thy *knees*, in witnesse of thy *Humiliation* : lift vp thine *eyes*, and thy *hands*, in testimonie of thy *Confidence* : hang downe thy *head*, and smite thy *breast*, in token of thy *Contrition* : but especially call vpon God with a *sincere Heart* : serue him *holy*, serue him *wholly*, serue him *only*; for God, and the *Prince* of this World, are two contrarie *Masters* : and therefore no man can possibly serue both.

Math. 6. 1.

VI. The vn-regenerated Christian holds the *hearing of the Gospell preached*, to bee but an *indifferent matter*, which hee may vse, or not vse at his pleasure : but whosoever thou art, that wilt be assured in thy heart that thou art one of Christs *Elect sheepe* : thou must make a speciall care and conscience (if possibly thou canst) to heare Gods Word preached : For, first, the preaching of the Gospell is

* A&.13.48.

a Rom.1.16.

b Pro.29.18.

c Mat.10.22.

d Isa.11.13.

e Isa.2.2,3.

f Zach.14.17

g Rom.10.14

the chiefe ordinarie meanes which God hath appointed to conuert the soules of all that he hath ^a predestinated to be saued: therefore it is called ^a the power of God vnto saluation, to euery one that beleeueth. And where this Diuine Ordinance is not, ^b the people perish: and whosoever shall refuse it, ^c It shall bee more tolerable for the Land of Sodome and Gomorrah in the day of Iudgement, then for those people. Secondly, the preaching of the Gospell is the ^d Standard or Ensigne of Christ; to which all Souldiers and elect People must assemble themselves. When this Ensigne is displayed, as vpon the Lords Day, hee is none of Christs people, that ^e flocks not vnto it: neither shall any drop of the ^f raine of his Grace ligh on their soules. Thirdly, it is the ordinarie meanes, by which the Holy Ghost ^g begetteth Faith in our hearts, without which

* which we cannot please God. If the *hearing of Christs voyce* bee the chiefe marke of *Christs elect* ^h *sheepe*, and of the ⁱ *Bride-groomes friend* : then must it be a fearefull marke of a Reprobate ^k *Goat*, either to neglect, or contemne to heare the preaching of the Gospell. Let no man thinke this Position foolish, for ^l *by this foolishnesse of preaching, it pleaseth God to save them which beleeue*. Their state is therefore fearefull, who liue in peace, without caring for the preaching of the Gospell. Can men looke for Gods *mercy*, and despise his *meanes*? ^m *He* (saith *Christ* of the Preachers of his Gospell) *that despiseth you, despiseth mee*. ⁿ *Hee that is of God heareth Gods Word : yee therefore heare them not, because yee are not of God*. Had not the ^o *Israelites* heard *Phineas* message, they had neuer wept. Had not the *Baptist* preached, the

* Heb. 11. 6.

^h Iohn 10. 27
Iohn 3. 29.

^k Heb. 2. 3.
ⁱ Iohn 8. 47.

^l 1. Cor. 1. 11.

^m Luk. 20. 16

ⁿ Iohn 8. 47.

^o Iudg. 2. 1,
&c.

p Luk. 7. 32.
33.

q Act. 2. 35.

r Ionas 3. 15.

f Prou. 28. 9.
c Luk. 3. 5.

Iewes had neuer *p* mourned. Had not they, who crucified Christ, heard *Peters* *a* Sermon, their hearts had neuer beene pricked. Had not the *Nininites* heard *Ionas* *r* preaching, they had neuer repented; and if thou wilt not *f* heare and *c* repent, thou shalt neuer bee *saued*.

VII. The opinion, that the Sacraments are but *bare Signes and Seales of Gods promise and grace vnto vs*, doth not a little hinder *Pietie*; whereas, indeed, they are Seales, as well of our *service and obedience vnto God*: which *service*, if wee performe not vnto him, the Sacraments seale no *grace vnto vs*: But if we receiue them vpon the resolution, to be his *faithfull and penitent* Seruants; then the Sacraments doe not only *signifie and offer*, but also *seale and exhibite* indeede the inward spirituall *grace*, which they outwardly *promise and represent*. And to
this

this end Baptisme is called the
 ■ washing of Regeneration, and
 renewing of the Holy Ghost; and
 the Lords Supper, * The commun-
 nion of the Body and Blood of
 Christ. Were this truth belee-
 ued, the holy Sacrament of the
 Lords Supper would bee oftner,
 and with greater reuerence re-
 ceined.

u Tit. 3. 5.

x I. Cor. 10.
 26.

VIII. The last, and not the
 least blocke, whereat Pietie stum-
 bles in the course of Religion,
 is, by adorning Vices with the
 names of Vertues: as to call
 drunken carousing, Drinking of
 Healths: spilling innocent blood,
 Valour: Gluttonie, Hospitality:
 Couetousnes, Thriftines: Whore-
 dome, louing a Mistresse: Si-
 monie, Gratuitie: Pride, Grace-
 fulnesse: Dissembling, Comple-
 ment: Children of Belial, good
 fellowes: Wrath, hastinesse: Ri-
 bauldrie, mirth. So on the o-
 ther side, to call Sobriety in
 words and actions, Hypocrisie;

Almesdeeds, vain-glory: Devotion, superstition: Zeale in religion, Puritanisme: Humilitie, crouching, scruple of Conscience, precisenes, &c. and whiles thus wee call Enill, good; and Good, enill; true Pietie is much hindered in her progresse. And thus much of the first hinderance of Pietie, by mistaking the true sense of som speciall places of Scripture, and grounds of Christian Religion.

*The second hinderance
of Pietie.*

2 The enill example of great persons. The practice of whose profane lines they preferre for their imitation, before the Precepts of Gods holy Word. So that when they see the greatest men in the State, and many chiefe Gentlemen in their Countrey, to make neither care nor conscience to heare Sermons, to receiue the Communion, nor to sanctifie the Lords Sabbath, &c. But to be Swearers, Adulterers,

terers, Carowfers, Oppressors, &c. Then they thinke, that the v-
sing of these holy Ordinances,
are not matters of so great mo-
ment: for if they were; such
great and wise men would not
set so little by them. Hereupon
they thinke, that Religion is
not a matter of necessitie. And
therefore where they should
(like Christians) *rowe* against
the streame of impiety towards
Heauen: they suffer themselues
to bee carried with the multi-
tude, downe-right to Hell,
thinking it impossible that God
will suffer so many to be dam-
ned. Whereas if the God of
this world had not blinded the
eyes of their mindes: the holy
Scriptures would teach them,
that ^a *Not many wise men, after
the flesh, not many mighty, not
many noble, are called, &c.* but
that for the most part, the ^b *poore
receiue the Gospell*, and that
^c *few rich men shall bee saved:*

a 1 Cor. 1. 26.

b Iohn 11. 5

c Mat. 19. 23.

24.

K 5

And

d Matth. 22.

Apoc. 6. 15.
16, &c,Potentes po-
tenter crucia-
buntur, &c.

And, That howsoever many are called, yet the chosen are but few. Neither did the ^a multitude euer saue any from damnation. As God hath aduanced men in greatnesse aboue others: so doth God expect that they in Religion and Pietie, should goe before others: otherwise, greatnesse abused (in the time of their Stewardship) shall turne to their greater condemnation, in the day of their accounts. At what time sinfull great and mightie men, as well as the poorest slaves and bond-men, shall wish, that the Rocks and Mountaynes shall fall vpon them, and hide them from the presence of the Iudge, and from his iust deserved wrath. It will prooue but a miserable solace, to haue a great companie of great men partakers with thee, of thine eternall torments. The multitude of sinners doth not extenuate, but aggrauate sinne, as in Sodom. Better it is there-

therefore with a few to bee sa-
ued in the *Arke*, than with the
whole World, to bee drowned in
the Flood. Walke with the few
godly, in the Scriptures *narrow*
path to Heauen: but *crowd* not
with the *godlesse multitude*, in
the *broad way* to Hell. Let
not the examples of irreligious
great men hinder thy repen-
tance: for, their *greatnesse* can-
not at that Day exempt them-
selues from their owne most
griueous punishments.

Matt. 7. 13.

Exod. 23.

*The third hinderance of
Pietie.*

3. *The long escaping of deser-*
ued punishment in this life. Be-
cause sentence (saith Salomon)
is not speedily executed against
an euill worker, therefore the
hearts of the children of men are
fully set in them to doe euill, not
knowing that the bountifulnesse
of God^h leadeth them to repen-
tance. But when his patience is
abused, & mans sins are ripened:
his

Eccles. 8. 11.

h Rom. 2. 4.
2. Pet. 3. 10.

. Sam. 3. 12
Ezech. 39. 8.

k Rom. 2. 5.
ἀμετανοήτων
τὸν καρδίᾳ
αὐτοῦ.

Cum punitore
resistens.

1 a. Sam. 25.
27.

his *Iustice* wil at once both i *be-*
gin, and *make an end* of the sin-
ner: and hee will recompence
the *slownesse* of his delay, with
the *griuousnesse* of his punish-
ment. Though they were suf-
fered to run on the skore all the
daies of their life: yet they shal
bee sure to pay the *utmost Ear-*
thing, at the day of their *death*.
And whilst they suppose them-
selues to bee *free* from iudge-
ment; they are *already* smitten
with the heauiest of G O D S
Iudgements; ^k a heart that can
not repent. The *Stone* in the
reines or bladder, is a griuous
paine that kills many a mans
body: but there is no disease
to the *stone* in the *heart*, whereof
1 *Nabal* died, and killeth milli-
ons of soules. They refuse the
triall of *Christ* and his *Crosse*:
but they are *stoned* by hells Ex-
ecutioner, to eternall death.

Because many Nobles and
gentlemen, are not smitten with
present

present *Iudgement*, for their outrageous *Swearing*, *Adulterie*, *Drunkennes*, *Oppression*, *Prophaneing of the Sabbath*, and disgracefull neglect of *Gods Worship and Service*: they begin to doubt of diuine *Providence* and *Iustice*. Both which two *Eyes*, they would as willingly put out in *God*, as the *Philistims* bored out the *Eyes* of *Samson*. It is greatly therefore to bee feared; lest they will prouoke the *Lord* to crie out against them, as *Samson* against the *Philistims*: By neglecting the *Law*, and walking after their owne hearts, they put out (as much as in them lieth) the eyes of my *Providence* and *Iustice*. Leade mee therefore to these chiefe *Pillars*, whereupon the *Realme* standeth: that I may pull the *Realme* vpon their heads, and bee at once auenged of them for my two eyes. Let not *Gods patience* hinder thy repentance: but

Iudg. 16. 21.

Iudg. 16. 26, &c.

but because hee is so *patient*, therefore doe thou the rather repent.

*The fourth hinderance
of Pietie.*

4. *The Presumption of Gods mercy.* For when men are iustly conuinc'd of their finnes, forthwith they betake themselves to this Shield, *Christ is mercifull*: so that euery sinner makes Christ the *Patrone* of his sinne; as though hee had come into the World, to bolster sinne; and not to destroy the *works of the Denill*. Hereupon the carnall Christian presumeth, that though hee continueth a while longer in his sinne, God will not shorten his dayes. But what is this but to be an *Implicit Atheist*? Doubting, that either God seeth not his finnes, or if hee doth, that hee is not iust: for if hee beleeueth that God is iust, how can hee thinke that God, who
for

1. Ioh. 3. 3.

for sinne so seuerely punisheth others, can loue him who still loueth to continue in sin? True it is; Christ is mercifull. But to whom? onely to them that repent, and turne from iniquitie in *Iacob*. But if any man blesse himselfe in his heart, saying, *I shall haue peace, although I walke according to the stubbornnesse of mine owne heart, thus adding drunkennesse to thirst: the Lord will not bee mercifull to him, &c.*

O mad men, who dare blesse themselves, when God pronounceth them accursed! Look therefore how farre thou art from finding repentance in thy selfe; so farre art thou from any assurance of finding mercy in Christ. Let therefore the wicked forsake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord, and hee will haue mercy vpon him: and so our God, for hee is very ready to forgive.

Despaire

Iſa. 59. 20.

Deut. 32. 19.

*Non delin-
quenti, sed
peccata relin-
quenti cande-
nas Dno.*

Iſa. 55. 7.

Despaire is nothing so dangerous as *presumption*. For wee reade not in all the *Scriptures*, of about *three* or *four*, whom roaring Despaire ouerthrewe: But *secure* Presumption hath sent *millions* to perdition without any noyse. As therefore the *Damsels* of *Israel* sang in their dances, *Saul* hath kild his *thousands*, and *Dauid* his *ten thousands*: so may I say, that *despaire* of *Gods* mercy hath damned *thousands*, but the *presumption* of *Gods* mercy hath damned *ten thousands*: and sent them quicke to Hell, where now they remaine in eternall torments without all helpe of ease, or hope of redemption. *God* spared the *Thiefe*, but not his fellow. *God* spared *one*, that no man might *despaire*: *God* spared but *one*, that no man should *presume*. Ioyfull assurance to a sinner that repents: no comfort to him that

re-

1. Sam.
Metuendum
est ne te occi-
dat spes: &
cum multum
spes de misere-
ricordia, inci-
das in iudi-
cium, Aug.

Luke 23.

Latronis ex-
emplum, non
est exemplum
imitationis,
sed consolati-
onis.

remaines *impenitent*. God is infinite in mercy, but to them onely, who turne from their finnes, to serue him in *holinesse*: *without which no man shall see the Lord, Heb. 12.14.* To keepe thee therefore from the hinderance of *presumption*: remember, that as *Christ* is a *Saviour*, so *Moses* is an *Accuser*. Liue therefore, as though there were no *Gospel*: die, as though there were no *Law*. Passe thy life, as though thou wer't vnder the conduct of *Moses*: Depart this life, as if thou knewest none but *Christ*, and him crucified. *Presume* not, if thou wilt not perish: *Repent*, if thou wilt be *saued*.

The fifth hinderance of Pietie.

5. *Evill companie*, commonly termed *Good fellows*: but indeed, the *Deuils* chiefe instruments, to hinder a wretched sinner from repentance and pietie. The *first* signe of Gods fauour

Ioel 3 45.

Qui dat penitente veniam, non dabit peccanti penitentiam,
Aug.

Pfal. 1. 1.

Apoc. 18. 4.

Luk. 22. 63.

Pfal. 6. 8.

fauour to a sinner, is, to giue him grace to forsake euill companions : such, who wilfully continue in sinne, contemne the meanes of their calling, gibing at the sinceritie of profession in others, and shaming Christian Religion by their owne profane liues. These sit in the seate of the Scorners. For, as soone as God admits a sinner to be one of his people; he bids him *come out of Babylon*. Euery leud companie is a *Babylon*. Out of which, let euery child of God either keepe himselfe : or if hee bee in; thinke that hee heares his *Fathers voyce* sounding in his eare, *Come out of Babylon my Chiid*. As soone as Christ looked in mercy vpon *Peter*, hee went out of the companie that was in the high Priests Hall, and *wept bitterly* for his offence. *David* vowing (vpon recouerie) a new life, said : *Away from mee, all you workers of iniquitie,*

quitie, &c. As if it were vnpossible to become a *new* man, till hee had shaken off all *old* ill companions. The truest prooffe of a mans *Religion*, is the qualitie of his *companions*. *Profane companions* are the chiefe enemies of *Pietie*, and quellers of holy motions. Many a time is *poore Christ* (offering to be new borne in thee) thrust into the *Stable*: when these leud companions, by their *drinking; playes*, and *iests*, take vp all the best roomes in the *Inne* of thy heart. Oh, let not the companie of earthly *sinners* hinder thee from the societie of heauenly *Saints* and *Angels*.

Luk. 2.

The sixth hinderance of Pietie.

6. *A conceited feare*; lest the practice of *Pietie* should make a man (especially a yong man) to waxe too sad and pensive: whereas, indeed, none can better ioy, nor haue more cause to reioyce, than the pious and religious

Rom. 5. 2.

Rom. 14. 17.

a Phil. 3. 7.

religious Christian. For as soone as they are *iustified by faith*, they haue peace with God, than which there can bee no greater ioy. Besides, they haue alreadie the *Kingdome of Grace* descended into their hearts : as an assurance, that (in Gods good time) they shall ascend into his *Kingdome of Glorie*. This *Kingdome of Grace* consists in three things: First, *Righteousnesse*; for hauing *Christs* righteoulnesse to iustifie them before God, they endeavour to liue *righteously* before men. Secondly, *Peace*; for the peace of conscience inseparably followeth a righteous conuersation. Thirdly, *the ioy of the holy Ghost*; which ioy is onely felt in the *Peace* of a good Conscience : and is so great, that it *passeth all understanding*. No tongue can expresse it, no heart can conceiue it, but onely hee that feels it. This is that *fulnesse of ioy*, which *Christ*

b Christ promised his Disciples, in the midst of their troubles, a ioy that no man could take from them. The feeling of this ioy, David vpon his repentance begged so earnestly at the hands of God: *c* *Restore mee to the ioy of thy saluation.* And if the Angels in heauen *d* reioyce so much at the conuersion of a sinner: the ioy of a sinner conuerted must needs be exceeding great in his owne heart. It is *e* worldly sorrow, that snowes so timely vpon mens heads, and fills the furrowes of their hearts with the sorrowes of death. The godly sorrow of the godly (when God thinkes it meete to trie them) causeth in them Repentance not to bee repented of: for it doth but further their saluation. And in all such tribulation, they shall bee sure to haue the holy Ghost to be their *f* Comforter: who will *g* make our consolations to abound through Christ.

b Ioh. 16. 24.
Verf. 22.

c Psal. 68. 12.

d Luk. 15. 7.
10.

e 2. Cor. 7. 10.

f Ioh. 14. 16,
17.
g 2. Cor. 1. 5.

h Isa. 57. 21
i Ecclef. 2.

k Abak. 2. 6.

l Phil 3. 8.

Luk. 6. 25.

Christ, as the sufferings of Christ shall abound in vs. But whilest a man liueth in impietie, he hath *h* no peace, saith *E*say: his *i* laughter is but *madnesse*, (saith *Salomon* :) his riches are but *k* clay, saith *Abakuk* : nay, the *Apo*stle esteemes them no better than *l* dung (in comparison of the pious mans treasure :) all his *ioyes* shall end in *woes*, saith Christ. Let not therefore this false feare hinder thee from the practice of pietie. Better it is to goe sickly (with *Lazarus*) to *Heauen*, than full of mirth and pleasure, with *Dives*, to *Hell*. Better it is to mourne for a time with *men*, than to be tormented for euer with *Denils*.

*The seuenth hinderance
of Pietie,*

*Fleues, si sci-
res unum tua
tempora men-
sem;
Rides, quum
non sis forsi-
tam una dies,
Th. Morus.*

7. And lastly, *The hope of long life* : for, were it possible that a wicked liuer thought *this yeere* to be his *last yeere* : this *moneth*, his last moneth : this *weeke*, his last

last weeke: but that he would change and amend his wicked life? No verily, he would vse the best meanes to repent, and to become a new man. But as the rich man in the Gospell promised himselfe *many yeeres to liue in ease, mirth and fulnesse*; when hee had not *one night* to liue longer: so, many wicked Epicures falsely promise themselves the age of *many yeeres*, when the thred of their life is alreadie almost drawne out to an end. So *Jeremie* ascribes the cause of the Iewes sins and calamities to this, that *she remembered not her last end*.

Luk. 12. 19,
20.

Lam. 1. 9.

The longest space betwixt a mans comming by the *wombe*, and going by the *grau*e, is but *short*: for, *man that is borne of a woman*, hath but a *short time to liue*: Hee hath but a *few dayes*, and those *full of nothing*, but *troubles*. And, except the *practice of Pietie*; how much bet-

Iob 14. 1.

Quotidie mor-
rimur & quo-
tidie enim de-
mitur pars
vitæ & tunc
quoque cum
crescimus, vi-
ta decrescit,
Vives.

I. Cor. 15. 31.

Isa. 2. 22.

ter is the state of the child that yesterday was *baptized*, and to day is *buried*, than *Meihusalems*, who liued nine hundred sixtie nine yeers, and then died? of the two, happier the *Babe*; because he had lesse *sinne*; and fewer *sorrows*. And what now remaines of both, but a *bare remembrance*? What trust should a man repose in long life? seeing the whole life of man is nothing but a lingring death: so that as the Apostle protests, *a man dieth daily*.

Harken in thine eare, O secure fellow; thy life is but a *puffe of breath* in thy nostrils, trust not to it. Thy *Soule* dwells in a house of clay, that will fall, ere it bee long, as may appeare by the *dimnesse* of thy *Eyes*, the *deafnesse* of thy *Eares*, the *wrinkles* in thy *Cheekes*, the *rottenesse* of thy *Teeth*, the *weaknes* of thy *Sinewes*, the *trembling* of thy *Hands*, the *Kalendar* in thy

thy bones, the shortnesse of thy sleepe, and euery gray haire, as so many Summoners, bids thee prepare for thy long home. Come, let vs in the meane while walke to thy Fathers coffin; breake open the lidde; see here, how that *Corruption is thy Father*, and the *Worme thy Mother and Sister*: seest thou how these are? so must thou bee ere long, Foole! thou knowest not how soone. Thy *Houre-glasse* runneth apace, and in all places; *Death* in the meane while waiteth for thee.

Iob 17.14.

The whole life of man (saue what is spent in Gods seruice) is but a foolerie: for a man liues *fortie yeeres*, before hee knowes himselfe to bee a *foole*! and by that time hee seeth his folly, his life is finished.

Homo est factus usque ad 40. annum, deinde ubi agnouit, se esse fatuum, vita consumpta est, Luther.

Harke (*Husbandman*) before thou seest many more crops of *haruest*, thy selfe shall be ripe: and *Death* will cut thee downe

L

with

with his *Sickle*. Harke (*Tradesman*) ere many *six moneths* goe ouer, thy *last moneth* will come on: after which thou shalt trace away, and trade no longer. Harke (most *grau*e *Iudge*) within a *few Termes*, the *terme* of thy *life* approacheth: wherein thou shalt cease to *iudge others*, and goe thy *selfe* to bee *iudged*. Hark (*O man of God*) that goest to the *Pulpit*; preach this *Sermon*, as it were, the *last* that thou shouldest make to thy people. Harke (*Noble man*) lay aside the *high conceit* of thy *Honour*; *Death*, ere it be long, * will lay thy *honour* in the dust, and make thee as base as the earth, that thou treadest vnder thy feet. Harke (*thou, that now reade*st *this Booke*) assure thy *selfe* ere it be long, there will be but *two holes*, where now thy *two eyes* are placed: and others shall reade the truth of this lesson vpon thy *bare skull*, which
 now

* *Mors Scep-*
tra ligonibus
agitat.

now thou readeſt in this little Booke, How ſoone I know not ; but this I am ſure of : that ^a thy time is appointed, thy ^b moneths are determined, thy ^c dayes are numbred, & thy very ^d laſt houre is limited, beyond which thou ſhalt not paſſe. For then, the ^e firſt borne of death, mounted on his ^f pale Horſe, ſhall alight at thy doore; and (notwithſtanding all thy Wealth, thy Honour, and the teares of thy deareſt friends) wil carry thee away bound hand and foote, as his priſoner, and keepe thy body vnder a load of earth, vntill that day come, wherein thou muſt bee brought forth, to & receiue according to the things which thou haſt done in that body, whether it bee good or euill. Oh, let not then the falſe hope of an vncertaine long life hinder thee, from becomming a preſent practizer of religious Pietie. God ^h offereth grace to day; but

L. 2

who

a Iob 4. 14.

b Iob 14. 15.

c Pſal. 90. 12.

Dan. 5. 26,

Stat ſu i cuiq;
dies, Virg.

d Iohn 13. 1.

& 11. 9,

e Iob 17. 13.

f Apoc. 6. 8.

g 2. Cor. 5. 10

h Pſal. 95.

Heb. 3.

Pœnitenti ven-
iam ſpon-
dit, ſed vimen-
di in criftinū
non ſpondit,
Chryſoſt.

*Nemo tam
diuos habuit
fauentes, cra-
stinum ut
possit sibi
pollicari,
Senec.
Heb. 3. 13.*

who promiseth to *morrowe* ? There are now in Hell many *young men*, who had purposed to repent in their *old age* : but Death cut them off in their *impenitency*, ere euer they could attaine to the time they set for their repentance. The *longer* a man runs in a *disease*, the *harder* it is to be cured : for *custome* of sinne, breeds hardnesse of hart : and the *impediments* which hinder thee from repenting *now*, will hinder thee more, when thou art *more aged*.

A *wise man* being to goe a farre and foule iourney, wil not lay the heauiest burthen vpon the weakest *Horse*. And with what conscience canst thou lay the great load of repentance on thy *feeble* and *tyred* old age ; whereas now in thy chiefest strength thou canst not lift it, but art readie to stagger vnder it ? Is it wisdome for him that is to saile a long and dangerous voyage.

voyage, to lie playing and sleeping, whilest the *winde* serueth, and the *Sea* is calme, the *Ship* sound, the *Pilot* well, the *Mariners* strong: and then set forth when the *windes* are *contrarie*, the weather *tempestuous*, the *Sea* *raging*, the *Ship* *rotten*, the *Pilot* *sicke*, and the *Sailors* *languishing*? Therefore, O *sinfull Soule*, begin now thy conuersion to *God*, whilest *Life*, *Health*, *Strength*, and *Youth* lasteth: before those *a yeeres* draw nigh, when as thou shalt say, *I haue no pleasure in them*. God euer required in his seruice, the *b first borne*; and the *c first fruits*; and those to bee offered vnto him without delay. So iust *d Abel* offered vnto God his *firstlings*, and *fattest Lambes*: and reason good; that the *best Lord* should bee *first*, and *best* serued. All Gods seruants should therefore *e remember to serue their Creator*

a Eccles. 12. 1

b Exod. 13. 2.

c Exo. 22. 29.

d Gen. 4. 4.

e Eccl. 12. 12

f Gen. 22. 3.

g Gen. 43. 3.

h Mal. 1. 8.

i Dan. 1. 4.
2. Sam. 5. 8.

in the dayes of their youth: and
 f early in the morning like *A-*
brahim, to sacrifice vnto God
 the young *Isaac* of their age. g *Ye*
shall not see my face (saith *Ioseph*
 to his Brethren) *except you bring*
your younger brother with you.
 And how shalt thou looke in
 the face of *Iesus*, if thou giuest
 thy younger yeeres to the Deuill,
 and bringest him nothing but
 thy blind, lame, and decrepit
 old age? Offer it vnto thy Prince,
 saith h *Malachie*; If hee will
 not accept such an one to serue
 him: How shall the Prince of
 Princes admit such an one to be
 his seruant? If the i King of *Ba-*
bel would haue young men (well
 fauoured, and such as had ability
 in them) to stand in his Palace;
 shall the King of Heauen haue
 none to stand in his Courts, but
 the blind and lame, such as the
 soule of *Dauid* hated? Thinkest
 thou, when thou hast serued
 Satan with thy prime-yeeres, to
 satisfie

satisfie God with thy *dotage*?
 Take heede, lest God turne
 thee ouer to thy *old master* a-
 gain: That as thou hast, all the
 daies of thy life, done *his worke*:
 so hee may in the end pay thee
 thy *wages*. Is that a fit time, to
 vndertake by the *serious* exer-
 cises of repentance (which is
 the *worke of works*) to turne thy
sinfull soule to God; when
 thou art not able with all thy
 strength, to turne thy *wearie*
bones on thy soft *bed*? If thou
 findest it so hard a matter *now*;
 thou shalt finde it farre harder
then. For thy *sin* will wax stron-
 ger, thy *strength* wil grow wea-
 ker, thy *conscience* will clogge
 thee, *paire* will distract thee, the
feare of death will amaze thee,
 and the *visitation* of friends will
 so disturbe thee, that if thou be
 not furnished afore-hand, with
 store of *faith*, *patience*, and *con-*
solation, thou shalt not bee able
 either to meditate thy *self*, or to

Matth. 9. 22.

Heb. 12. 17.

Matt. 25. 11.

heare the wordes of comfort
 from others : nor to pray *alone*,
 nor to ioyne with others who
 pray for thee. It may bee thou
 shalt bee taken with a *dumbe*
palsie, or such a *deadly senseles-*
nesse, that thou shalt neither
remember God, nor thinke vp-
 on *thine owne* estate. And doest
 thou not wel deserue, that God
 should forget to saue thee in
 thy *death*; who art so vnmind-
 full now to *serue* him in thy
life? The *fear* of death will
 driue many at that time, to crie,
Lord, Lord: but *Christ* pro-
 testeth, that *he will not then know*
them for his. Yea, many shall
 then (like *Esay*) *with teares seeke*
to repent; and yet *finde no place*
to repentance. For man hath not
free-will to repent when *hee*
will, but when *God will* giue him
 grace. And if mercy shewed her
 selfe so inexorable, that shee
 would not open her gates to so
tender Suiters as Virgins; to so
 earnest

earnest suiters as *knockers*, because they knocked *too late*: How thinkest thou, that shee wil euer suffer thee to enter her gates, being so impure a wretch that neuer thinkest to leaue sinne, till sinne first leaue thee: and didst neuer yet knock with thine *owne fists*, vpon the *breasts* of a penitent heart? And iustly doth her *Grace* denie to open the *Gates of Heauen*, when thou knockest in thine *aduersitie*, who in thy *prosperitie* wouldest not suffer *Christ*, whilest he knocked, to enter in at the *Doore* of thy Heart. Trust not either late repentance, or long life: *not late repentance*; because it is much to bee feared, lest that the repentance which the *fear* of death enforceth, dyes with a man *dying*. And the Hypocrite, who deceiued *others* in his life, may deceiue himselfe in his death. God accepteth none but *Free-will Offerings*: and the re-

Apoc. 3. 10.

*Nascentes
morimur, si-
nifq; ab ori-
gine pendet.
Et pubescen-
tes iuncta se-
necta premis,
Mani.*

*Nequitie vi-
ta non finis
esse senectus.*

Matt. 27. 49.

penitance that pleaseth him ,
must bee voluntarie, and not of
constraint. *Not long life* ; for *old
age* will fall vpon the necke of
youth: and as nothing is more
sure then *death* , so nothing is
more vncertaine than the time
of *dying*. Yea, oft-times when
ripenesse of sinne is hastened ,
by outragiousnesse of sinning,
God suddenly cutteth off such
vicious liuers , either with the
sword, *intemperatenesse* , *luxurie*,
surfet , or some other fearefull
manner of *sickness*. Maist thou
not see , that it is the *euill spirit*
that perswades thee to deferre
thy Repentance till old age ;
when *Experience* tells thee ,
that not *one* of a *thousand* that
takes thy course , doth euer at-
tayne vnto it. ¶ Let Gods *Holy
Spirit*, mooue thee not to giue
thy selfe any longer, to *eate and
drinke with the drunken* , lest
thy *Master* send *Death* for
thee in a day , when thou lookest

not for him, and in an houre that thou art not aware of, and so suddenly cut thee off, and appoint thee thy portion with the Hypocrites, where shall bee weeping and gnashing of teeth. But if thou louest ^a long life; feare God, and long for life euerslasting. The longest life heere, when it comes to the period, will appeare to haue beene but as ^a ^b tale that is told, ^a ^c vanishing vapour, ^a flitting ^d shadow, ^a seeming ^e dreame, ^a glorious flower, growing, and ^f flourishing in the ^g morning, but in the evening, cut downe and withered: or like ^a ^h Weaners shettle; which by winding here & there swiftly, unwindeth it selfe to an end. It is but ^a ⁱ moment, saith Saint Paul. Oh then the madnesse of man! that for a moment of ^k sinfull pleasure, wil hazard the losse of an ^l Eternall waight of glorie!

a Deu. 30. 16.
Prou. 3. 2.
Psal. 34. 11,
&c.

b Psal. 90. 9.
c Iam. 4. 14.
d Ps. 109. 23.
e Psal. 76. 5.
Psal. 90. 5.
f 1. Pet. 1. 24.
g Psal. 90. 6.

h Isa. 3. 12.

i 2. Cor. 4. 17

k Heb. 11. 25

l 2. Cor. 4. 17.

These are the seauen chiefe hinderers of Pietie, which must be

Mark. 16. 9.
Luk. 8. 2.

be cast out like *Mary Magdalens* *seuen Devils*, before euer thou canst become a *true prattizer of Pietie*: or haue any sound hope to enioy either *favour* from Christ by *grace*, or *fellowship* with him in *glorie*.

The Conclusion.

TO conclude all; for as much as thou feelt, that *without Christ*, thou art but a *slave of sinne*, *Deaths vassall*, and *Wormes meate*; whose *thoughts* are *vaine*, whose *deedes* are *vile*, whose *pleasures* haue scarce *beginnings*, whose *miseries* neuer knowe end: What wise man would incurre these *hellish torments*, though hee might by liuing in sin, purchase to himselfe for a time, the *Empire of Augustus*, the *riches of Cræsus*, the *pleasures of Salomon*, the *politic of Achitophel*, the *voluptuous fare*, and *fine apparell of Dines*?
for

for what should it auaille a man,
(as our Sauour saith) *to win the
whole World for a time; and
then to lose his soule in Hell for
euer?*

And seeing that likewise,
thou seest how *great* is thy
happinesse in *Christ*; and how
vaine are the *hinderances*, that
debarre thee from the same: be-
ware (as the Apostle exhorteth)
of the deceitfulnesse of sinne. For
that sinne, which seemes now
to bee so *pleasing* to thy *corrupt
nature*, will one day prooue the
bitterest enemy to thy *distressed
soule*: and in the meane while
harden (vnawares) *thine impeni-
tent heart*.

Heb. 3. 13.

Sinne (as a *Serpent*) seemes
beautifull to the *eye*: but take
heede of the *sting* behinde:
whose *venemous* effects if thou
knewest; thou wouldest as care-
fully flie from *sinne*, as from a
Serpent: for,

1. *Sinne* did neuer any man
good,

good; and the more sinne a man hath committed, the more odious hee hath made himselfe to God, the more hatefull to all good men.

psal. 107. 17.

Lam. 3. 36.

Lam. 5. 16.

2. Sinne brought vpon thee all the euill crosses, losses, disgraces, and sicknesses, that euer beset thee. Fooles (saith Dauid) by reason of their transgressions, and because of their iniquities, are afflicted. Ieremie in lamenting manner asketh the question; *Wherefore is the living man sorrowfull?* The Holy Ghost answereth him; *Man suffereth for his sinne.* Hereupon the Prophet takes vp that dolefull out-cry against sinne, as the cause of all their miseries, *Woe now vnto vs that euer we haue sinned!*

3. If thou doest not speedily repent thee of thy sinnes, they will bring vpon thee yet farre greater plagues, losses, crosses, shame, and Iudgements, then euer hitherto beset thee. Reade
Leuit.

Leuit. 26. 18, &c. Deut. 28. 15, &c.

4. And lastly, if thou wilt not cast off thy sinne; God (when the measure of thine iniquitie is full) will cast thee off for thy sin: for as hee is iust, so hee hath power to kill and cast into Hell, all hardened and impenitent sinners. If therefore thou wilt auoid the cursed effects of sinne in this life, and the eternall wrauth due thereto in the world to come, and bee assured that thou art not one of those, who are giuen ouer to a reprobate sense; Let then (O sinner) my counsell be acceptable unto thee: breake off thy sins by righteousness, and thine iniquities, by shewing mercy towards the poore: O let there (at length) bee an healing of thine error. Nathan vsed but one parable, & David was conuerted: Ionas preached but once to Nine, and the whole City repented: Christ looked but once on Peter,

Gen. 15. 16.

Dan 4. 24.

2. Sam. 12. 13.

Iona 3. 5, &c.

Luk 22. 62.

2. Cor. 5. 20.

Peter, and he went out and wept bitterly. And now, that thou art oft, and so louingly entreated, not by a Prophet, but by Christ the Lord of Prophets : yea, that God himselfe, by his Embassadors, doth pray thee to bee reconciled vnto him, leaue off thine adulterie, with David; repent of thy sinnes, like a true Ninuite; and whilest Christ looketh in mercy vpon thee; leaue thy wicked companions, and weepe bitterly for thine offences.

Content not thy selfe with that *formall religion*, which *unregenerated* men haue framed to themselves, in stead of *sincere deuotion* : for, in the *multitude of opinions*, most men haue almost lost the *practice of true Religion*. Thinke not that thou art a Christian good enough, because thou dost as the *most*, and art not so *bad* as the *worst*. No man is so wicked, that hee is addicted to all kind of vices,
(for

(for there is an *Antipathie* twixt some vices :) But remember that *Christ* saith : *Except your righteousness shall exceede the righteousness of the Scribes and Pharisees, yee shall in no case enter into the Kingdome of Heauen.* Consider with thy selfe , how farre thou comcest short of the *Pharises*, in fasting, praying , frequenting the Church, and in giuing of *Almes*. Thinke with thy selfe how many *Pagans* , who neuer knew *Baptisme* ; yet in *morall vertues*, and *honestie of life*, doe goe farre beyond thee. Where is then the life of *Christ* thy *Master* ? and how farre art thou from being a *true Christian* ? If thou doeſt willingly yeeld to liue in any one *grosse sin*, thou caſt not haue a *regenerated Soule* : though thou reformat thy selfe like *Herod* , from many other vices. A true Christian must haue respect to walk in the *truth* of his heart,

Matth. 5. 20.

Mark. 6. 10.

Iam. 2. 10.

1. Pet. 2. 1.

Matth. 7. 14.
 Matth. 19. 23
 Matth. 7. 14.
 and 22. 14.
 Luk. 13. 24.

heart, in *all* the Commandements of God alike : for (saith *S. Iames*) *He that shall offend in one point of the Law (wiltully) is guilty of all.* And Peter bids vs, *lay aside (not some, but) all malice, guile and hypocrisie, &c.* One sinne is enough to damne a mans soule, without repentance : dreame not to goe to Heauen, by any *neerer, or easier* way then Christ hath trayned vnto vs in his Word. The way to Heauen is not *easie or common*, but *strait and narrow* : yea, *so narrow*, that Christ protesteth, that *a rich man shall hardly enter into the Kingdome of Heauen*, and that those who enter, are but *few* : and that those *few* cannot get in, but by *striving* : & that some of those who *strive* to enter in, shall *not bee able*. This all Gods *Saints* (whilett they here liued) knew well; when with so often *fastings*, so earnest *prayers*, so frequent hearing the *Word*,
 and

and receiuing the *Sacraments*, and with such abundance of *teares*, they deuoutly begged at the hands of God, for *Christs* sake, to bee receiued into his Kingdome.

If thou wilt not belecue this truth; I assure thee that the *Deuill*, which perswades thee now, that it is *ease* to attayne Heauen, will tell thee *hereafter*, that it is the *hardest businessse* in the world. If therefore thou art desirous to purchase *sound assurance* of saluation to thy Soule, and to goe the *right and safe way* to Heauen: get forthwith (like a *wise Virgin*) the *Oyle* of *pistie* in the *Lampe* of thy *conuersation*: that thou maist be in a *continuell readinesse* to meete the *Bridegrcome*, whether hee commeth by Death, or by Iudgement. Which, that thou maist the better doe, let this bee thy *daily practice*.

Matth. 25. 1,
&c.

How

How a private man must begin the Morning with pietie.

AS soone as euer thou awa-
kest in the morning, keepe
the doore of thy heart fast shut,
that no *Earthly thought* may
enter, before that *God* be come
in first : and let *him* (before all
others) haue the * *first place*
therein. So all euill thoughts,
either will not *dare* to come in ;
or shall the easier bee *kept out* :
and the heart will more fauour
of *pietie* and *godlinesse* al the day
after. But if thy heart bee not
(at thy first waking) *filled* with
some meditations of *God*, and
his *Word* ; and dressed like the
Lampe in the *Tabernacle*, euery
Morning and Euening, with the
Oyle *Oline* of *Gods Word* ; and
perfumed with the sweete *In-*
cense of *prayer* : *Satan* will at-
tempt to fill it with worldly
cares,

* *Primitia*
oris & cordis
Deo offerenda
Amb. in
Psal. 119.

Exod. 27.
20, 21.
Exo. 30. 6, 7.

Psal. 14. 1, 2.

cares, or fleshly desires, so that it wil grow vnfit for the seruice of God, all the day after sending forth nothing, but the stench of corrupt and lying words, and of rash and blasphemous Othes.

Begin therefore euery daies worke, with Gods Word and Prayer. And offer vp vnto God vpon the Altar of a contrite heart, the grones of thy spirit, and the calues of thy lips, as thy morning sacrifice, and the first fruits of the day: and as soone as thou awakest, say vnto him thus:

a Psal. 51.

b Rom. 8.

c Hos. 13. 2.

*A short Soliloquie, when one
first wakes in the
Morning.*

M*Y soule waiteth on thee,
O Lord, more than the
Morning Watch watcheth for
the Morning. O God, therefore
bee mercifull vnto mee, and blesse
mee, and cause thy face to shine
upon*

Psal. 130. 6.

Psal. 67. 1.

upon mee : fill mee with thy mercy
this Morning , so shall I reioyce
and be glad all my dayes.

Meditations for the Morning.

Then meditate.

I. **H**OW Almighty God
can (in the Resurre-
ction) as easily raise up thy bo-
die out of the graue , from the
sleepe of death ; as hee hath this
Morning wakened thee in thy
bed, out of the sleepe of nature.
At the dawning of which Re-
surrection day , Christ shall come
to be glorified in his Saints : and
euery one of the bodies of the
thousands of his Saints (being
fashioned like vnto his glorious
body) shall shine as bright as the
Sun. Al the Angels shining like-
wise in their glorie : the body
of Christ surpassing them all in
splendor and glorie : and the God-
head

Psal. 90. 14.
1. Thes. 1. 10.
Iude vers. 14.
Phil. 3. 21.
Marth. 13. 43
and 17. 2.
Luk 9. 31.

head excellig it. If the rising of one Sun^t, make the Morning skie so *glorious*; what a bright shining and glorious Morning wil that be, when so many *thousand thousands* of bodies, farre *brighter* then the *Sunne*, shall appeare and accompanie Christ as his glorious *train*e, coming to keepe his generall *Sessions* of *Righteousnesse*, and to iudge the wicked *angels*, and all *vngodly men*? And let not any transitorie profit, pleasure, or vaine glory of this day, cause thee to lose thy part and portion of the *eternall blisse* and glory of that day, which is properly termed the *Resurrection of the Iust*. Beasts haue *bodily* eyes, to see the *ordinary* light of the day: but in deuorthou with the *eyes of faith*, to fore-see the glorious light of this *Day*.

2. That thou knowest not how *neere* the euill *spirits* (which *night and day*, like a roaring *Li-*

on,

Act. 17. 31.

1. Cor. 6. 3.

Iude ver. 15.

Luk. 14. 14.

1. Pet. 5. 8.

Iob 1. 7.

on, walketh about seeking to de-
 noure thee) was vnto thee whi-
 lest thou slepest, and wast not
 able to helpe thy selfe: and that
 thou knowest not what mis-
 chiefe hee would haue done to
 thee, had not God hedged thee
 and thine, with his euer-waking
 providence, & guarded thee with
 his holy and blessed *Angels*.

3. If thou hearest the Cocke
 crow; remember *Peter* to imi-
 tate him: and call to minde that
 Cock-crowing sound of the last
Trumpet, which shall waken
 thee from the dead. And con-
 sider in what case thou art, if it
 sounded now: and become
 such, as thou wouldest wish to
 bee then: lest at that day thou
 wilt wish, that thou hadst ne-
 uer scene this: yea, curse the
 day of thy naturall birth, for
 want of being new borne by
spirituall grace. * When the
 Cocke crows, the Thiefe de-
 spaires of his hope, and giues
 ouer

Tob 1.10.
 Psal. 131.4.
 Psal. 34.7.
 and 91.11.
 Gen. 32.1,2.
 2. King. 6.16.

Luk. 22.61,
 62.

Ier. 20.14.
 Iob 3.1.
 Tit. 3.5.
 * Gallo ca-
 nente, suas
 Latro relin-
 quit Infidias,
 &c. Amb.
 Hexam. lib.
 5. cap. 24

ouer his nights enterprise : So the *Devill* ceaseth to tempt or attempt any further, when hee heares the deuout Soule, waking her selfe with Morning prayer.

4. Remember that Almighty God is about thy bed, and seeth thy downe-lying, and thy vp-rising, vnderstandeth thy thoughts, and is acquainted with all thy wayes. Remember likewise, that his *Holy Angels*, who guarded and watched ouer thee all night, doe also behold how thou *wakest* and *ri-sest*. Doe all things therefore as in the awfull *presence* of God, and in the *sight* of his holy *Angels*.

Psal. 139. 2, 3

Gen. 31. 55.
and 32. 1, 2.
Psal. 91. 5, 11.
Act. 12. 11.

5. As thou art putting on thine *apparell*, remember, that they were first giuen as *coverings* of shame, being the filthy effect of sinne : and that they are made but of the *offalls* and *excrements* of dead beasts.

M

There.

Matt. 22. 11.
Rom. 13. 14.
1. Cor. 1. 30.
Phil. 3. 9.

Apoc. 19. 18.
Ephes. 4. 24.

Apoc. 16. 15.

Therefore, whether thou respect the *stuffe*, or the first *institution*, thou hast so little cause to be *proud* of them; that thou hast great cause to be *humbled* at the sight and wearing of them; seeing the *richest* apparell are but *fine* covers of the *foulest* shame. Meditate rather; that as thine apparell serves to *cover* thy shame, and to *fence* thy bodie from cold : so thou shouldest be as carefull to cover thy *Soule* with that *wedding Garment*, which is the *Righteousnesse* of *Christ*, and (because apprehended by our faith) called the *Righteousnesse* of the *Saints* : Lest, whilst wee are richly *apparelled* in the sight of *men*, we be not found to walke *naked*, (so that all our *filthinesse* bee scene) in the sight of *God*. But that with *his* *righteousnesse* (as with a *Robe*) we may cover our *selues* from perpetuall *shame* : and shield our *soules*

soules from that fierie cold that will procure infernall *weeping*, and *gnashing of teeth*. And withall consider, how blessed a people were our *Nation*, if euery *silken-sute* did couer a sanctified soule. And yet a man would thinke, that on whome God bestowed most of these outward *blessings* ; of them hee should receiue greatest *inward thanks*. But if it prooue otherwise; their reckoning wil proue the heauier in the day of their *Accounts*.

Matt. 22. 13.

Luk. 12. 48.

Lam. 3. 23.

6. Consider, how Gods *mercy* is renewed vnto thee *euery morning*, in giuing thee (as it were) a *new life*: and in causing the *Sunne*, after his vncessant race, to rise againe to giue thee *light*. Let not then his *glorious* light burne in *vaine*: but *preuent* rather (as oft as thou canst) the *Sunne rising*, to giue God *thanks*: & kneeling downe at thy bed-side, salute him at

Psal. 119. 5.

Wisd. 15. 20.

the day spring with some deuout *Antelucanum*, or Morning *Soliloquie*: contayning an humble confession of thy sins, the pardon of all thy faults, a thanksgiving for all his *benefits*, and a crauing of his gracious *protection* to his *Church*, thy *selfe*, and all that doe belong vnto thee.

Briefe directions how to read the Holy Scriptures, once euery yeere ouer, with ease, profit, and reuerence.

BVt for as much, that as Faith is the soule; so reading and meditating of the Word of God, are the Parents of Prayer: Therefore before thou prayest in the Morning, first, reade a Chapter in the Word of God: then meditate a while with thy selfe, how many excellent things thou canst remember out of it.

As

As first, what good counsels or exhortations, to *good works*, and to *holy life*.

Secondly, what threatnings of *iudgements*, against such and such a *sinne*: and what fearefull *example* of Gods punishment or vengeance, vpon such and such *sinners*.

Thirdly, vwhat blessings God *promiseth* to *patience*, *charitie*, *mercy*, *almesdeeds*, *zeale*, in his seruice, *charitie*, *faith*, and *trust* in God, and such like Christian vertues,

Fourthly, what gracious *deliuerance* God hath wrought: and what speciall blessings hee hath bestowed vpon them, who were his true and zealous *seruants*.

Fifthly, apply these things to thine owne heart, and read not these Chapters, as matters of *Historicall* discourse; but as if they were so many *Letters* or *Epistles* sent downe from

God out of *Heauen* vnto thee :
for *whatsoever* is written , is
written for our learning , Rom.
15. 4.

Sixthly, reade them there-
fore with that *reuerence* , as if
God himselfe stood by , and
spake these wordes vnto thee ,
to excite thee to those *vertues*,
to dissuade thee from those
vices : assuring thy selfe, that if
such sinnes (as thou readeest
there) bee found in thee with-
out Repentance, the *like plagues*
will fall vpon thee ; but if thou
doest practise the *like pietie* and
vertuous deedes, the *like bles-*
sings shall come vnto thee and
thine.

In a word; apply all that thou
readeest in Holy Scripture, to
one of these two heads chiefly;
either to confirme thy *faith*, or
to increase thy *repentance* : for,
as *Sustine & Abstine*, beare and
forbeare, was the Epitome of
a good Philosophers life : so
Crede

Crede & Resipisce, *belcene and repent*, is the whole summe of a true Christians profession. One Chapter thus read with *understanding*, and meditated with *application*, will better feed and comfort thy soule, than *five* read & run ouer without marking their *scope or sense*, or making any vie thereof to thine owne selfe. If in this manner thou shalt reade three chapters euery day: *one* in the *morning*, *another* at *noone*, and the *third* at *night*, (reading so many *Psalmes* in stead of a Chapter, as our *Church Lyturgie* appoints for Morning or Euening prayers) thou shalt reade ouer al the *Canonicall* * *Scripture* in a *yeere*, except sixe Chapters, which thou maist adde to the *taske* of the last day of the *yeere*. The reading of the Bible in *order*, will helpe thee the better to vnderstand both the *Historie* and *scope* of the holy *Scripture*. And

* In the *Canonicall* Bookes of the old Testament, there are 931 Chapters: but distributing the 150. *Psalmes* into 90. parts, thou shalt find but 841. which being added to 260 (the number of the chapters in the new Testament) will amount to 1101. diuiding which by three, into 365. (the number of the dayes of the yeere) there will remaine but sixe, which thou mayest dispose of, as is prescribed.

b Hos viginti
duos libros le-
ge: cum Apo-
cypsis vero
nihil habeat
negotij: has
sanctum su-
diosè meditare
Scripturas,
quas in Eccle-
sia confidenter
legimus. Mul-
tò prudentio-
res te & Re-
ligiosiores fue-
runt Apostoli
& primi Epi-
scopi veritatis
duces, qui no-
bis eas tradi-
derunt. Tui-
gimur cum sis
filius Ecclesia,
non transgre-
diaris illius
terminos. Ac
veteris Testa-
menti (ut di-
ctum est) vi-
ginti duos me-
ditare libros,
Cyril Hiero-
solymit. Ca-
techis. 4.

as for the *b* *Apocrypha*, being
but penned by *mans spirit*; thou
mayest reade them at thy plea-
sure: but *beleene* them so far as
they agree with the *Canonicall*
Scripture, which is endited by
the *Holy Ghost*.

But it may be thou wilt say,
that thy *businessse* will not admit
thee so much time, as to reade
euery Morning a Chapter, &c.
O man, remember that thy life
is but *short*, and that *all this bu-
sinesse* is but for the vse of this
short life: but *saluation or dam-
nation is euerlasting*! Rise vp
therefore euery morning, by so
much time the earlier: defraud
thy *foggie flesh* of so much sleep;
but rob not thy *Soule* of her
foode, nor God of his seruice:
and serue the *Almightie* due-
ly whilest thou hast *time* and
health.

Hauiing thus read thy Chap-
ter, as thou art about to pray,
remember, that God is a God of
holinesse.

c holinesse, whereof he warneth vs by repeating so often, *d Be ye Holy, for I am Holy*. And when he deuoured with a sudden fire, *Nadab* and *Abihu*, for offering vnto him Incense, with *c strange fire*, (like those *now a-dayes*, who offer Prayers from hearts fraught with the fire of *lust* and *malice*) the Lord would giue no other reason of his *Iudgements*, but this, *I will be sanctified in them that come neere mee*. As if he should haue said; If I cannot bee sanctified *by them* who are my Seruants, in seruing mee with that Holinesse that they should: I will bee sanctified *on them*, by confounding them with my iust Iudgements, which their *lewdnesse* doth deserue. God therefore cannot abide any wilfull vncleannesse, or filthinesse in them who serue him: insomuch that hee commaunded the *Israelites*, that vwhen they vvere in Campe

M 5

against

c Exo. 26. 36

d Leu. 21. 44

and 19. 2.

and 20. 7.

1. Pct. 2. 5.

c Leuit. 10. 2.

Verse 3.

Deut. 23. 13.
14.

against their Enemies, they should digge a hole with a paddle, and couer their excrements: his reason is, For the Lord thy God walketh in the midst of thy Campe, to deliuer thee, and to giue thee thine enemies before thee: therefore thy Host shall be holy, that hee see no filthy thing in thee, and turne away from thee.

Iob 11. 13, 14

If he will haue men to be so holy in time of Warre in the Field: how much more holinesse expecteth he at our hands, in time of Peace, in our houses? Therefore, saith Zopbar in Iob: If thou prepare thine heart, and stretch out thine hand towards God to pray: if iniquitie bee in thy hand, put it farre away, and let no wickednesse dwell in thy Tabernacles: For as Esay saith; If there bee any uncleannesse in our hands (that is, any sin whereof wee haue not repented) though wee stretch out our hands unto him,

Isa. 1. 15.

him, and make many Prayers, the Lord will hide his eyes from us, and will not heare our Prayers. Therefore before thou prayest, let God see that thy heart is sorrowfull for thy sinne : and that thy minde is resolved (thorow the assistance of his grace) to amend thy faults. And then hauing washed thy selfe, and adorned thy body with apparell, which becometh thy Calling, and the Image of God, which thou bearest ; shut thy chamber doore, and kneele down at thy bed-side, or some other conuenient place : and in reuerent manner lifting vp thy heart, together with thy hands and eyes, as in the presence of God, who seeth the inward intention of thy soule ; offer vp vnto God from the Altar of a contrite heart ; thy prayer, as a Morning sacrifice, through the Mediation of Christ, in these, or the like words.

A

A prayer for the Morning.

Most mightie and glorious God, full of incomprehensible Power & Maieftie, whose glorie the very *Heauen of Heauens* is not able to contayne : looke downe from heauen, vpon mee thine vnworthy seruant, who heere prostrate my selfe at the foot-stoole of thy *Throne of Grace*. But looke vpon mee, O Father, through the *merits and mediation of Iesus Christ*, thy beloued Sonne, in whom onely thou art well pleased. For of my selfe I am not worthy to stand in thy presence, or to speake with mine *uncleane lips*, to so holy a God as thou art. For thou knowest that in *sinne I was conceived* and borne, and that I haue liued euer since in iniquitie : so that I haue broken all thy Holy Com-

1. King 8. 72

Psal. 132. 7.
Heb. 4. 16.Dan. 9. 18.
Matth. 3. 17.

Isa. 6. 3.

Psal. 51. 5.

Commandements by sinful *mo-
tions*, vncleane *thoughts*, euill
words, and wicked *works*: o-
mitting many of those duties of
Pietie which thou requirest for
thy seruice, & *committing* many
of those vices, which thou (vn-
der the penaltie of thy displea-
sure) hast forbidden.

[Here thou mayest confesse
vnto God thy secret sins, which
doe most burthen thy consci-
ence: with the circumstances
of the time, place, person, and
manner, how it was committed,
saying, *But more especially, O
Lord, I doe heere with grieve of
heart confesse vnto thee, &c.*]

And for these my finnes, O
Lord, I stand here guiltie of thy
Curse, with all the miseries of
this life, and euerlasting tor-
ments in *Hell fire*, when this
wretched life is ended, if thou
shouldest deale with me accor-
ding to my deserts. Yea, Lord,
I confesse, that it is *thy mercy*
which

Gen. 6. 5.
Matth. 15. 19.
Matth. 12. 34.
Psa. 140. 1, 2.
Dan. 9. 10.

Dan. 9. 11.

Leuit. 26. 14.
&c.

Dent. 27. 26.
Dan. 9. 11.
Gal. 3. 10.

Esd. 9. 13.

Lam. 3. 22.

Psal. 130. 3.

Psal. 57.

Psal. 13. 5.

Psal. 143. 2.

Ezech. 36. 25.

1. Iohn 1. 9.

Gal. 3. 13. 1

which endureth for ever, and thy compassion which neuer failes: that is the cause that I have not beene long agoe consumed. But with thee, O Lord, there is mercy, and plenteous redemption. In the multitude therefore of thy mercy, and confidence in Christs merits, I intreat thy diuine Ma- iestie, that thou wouldest not enter into iudgement with thy Seruant, neither bee extreame, to marke what I haue hitherto done amisse: for if thou doest, then no flesh can bee iustified in thy sight; nor any liuing stand in thy presence. But bee thou mercifull vnto mee, and wash away all the uncleannesse of my sinne, with the merits of that precious Blood, which Iesus Christ hath shed for mee. And seeing that hee hath borne the burthen of that Curse, which was due to my transgressions: O Lord, deliuer mee from my sins, and from all those Iudgements

ments which hang ouer my head, as due vnto me for them: And separate them *as far from thy presence, as the East is from the West*: burie them in the *buriall of Christ*; that they may neuer haue power to rise vp against mee, to shame me in this life, or to *condemne* mee in the *World* which is to come. And I beseech thee, O Lord, not only to wash away my sinnes, with the *Blood* of thine Immaculate *Lambe*; but also to purge my *heart*, by thy holy Spirit, from the drosse of my naturall corruption: that I may feele thy Spirit, more and more *killing* my sinne, in the *power and practice* thereof: so that I may with more freedome of *mind*, and liberty of *wil*, serue thee the *euering* *living God*, in *righteousnesse and holinesse* this day. And giue mee grace, that by the direction and assistance of the same thy holy Spirit, I may perseuere, to bee thy

Psal. 103. 12.

Col. 2. 12, 13.
Ephe. 2. 5, 6.

Ioh. 1. 39.
Psal. 51. 7, 10

Gal. 4. 24, 25.

Luk. 1. 74, 75

Matt. 24. 18.

Psal. 90. 12.

thy faithfull and unfayned ser-
 vant vnto my liues end : that
 when this mortall life is ended, I
 may be made a partaker of im-
 mortalitie, and euerlasting hap-
 pinesse in thy Heauenly King-
 dome. In the meane time, O
 Lord, whilest it is thy blessed
 will and pleasure, that I may
 continue to spend, and end that
 small number and remnant of
 dayes, which thou hast appoin-
 ted for me to liue in this vale of
 miserie: Teach mee so to number
 my dayes, that I may apply my
 heart vnto wisdom: and as thou
 doest adde dayes vnto my life;
 so, good Lord, I beseech thee,
 adde repentance and amend-
 ment to my dayes: that as I
 grow in yeeres, so I may encrease
 in grace and fauour with thee,
 and all thy people. And to this
 end, giue vnto me a supply of
 all those graces, which thou
 knowest to bee wanting in mee,
 and necessary for me, with an en-
 crease

crease of all those good gifts, where-with thou hast already endowed me : that so I may be the better *inabled* to leade such a *godly life and honest conuersation* : as that thy *name* may thereby be glorified, *others* may take good example by mee, and my *Soule* may more cheerfully feed on the *peace* of a good *conscience*, and bee more replenished with the *ioy* of the *Holy Ghost*. And here, O Lord, according to my bounden duetie, I giue thee most humble and heartie *thankes*, for all those blessings, which of thy goodnesse thou hast bestowed vpon mee. And, namely, for that thou hast of thy free loue, according to thine eternall *purpose* *elected* me, before the foundation of the World was laid, vnto saluation in *Iesu Christ* : for that thou hast created mee after thine *owne Image*, and hast begun to restore that in mee, which was lost in our first
pa-

Rom. 14. 17.

Ephes. 1. 4.
Matth. 25. 34.Gen. 9. 6.
Ephes. 4. 24.
Col. 3. 10.

Rom. 8. 28.
 Matth. 23. 3.
 Rom. 1. 16.
 Rom. 16. 25,
 26.

1. Pet. 2. 18,
 19.
 Apoc. 5. 9.

Rom. 3. 28.
 Gal. 3. 16.
 Ephes. 1. 3.
 1 Cor. 6. 11.
 1. Pet. 1. 2.
 2. Pet. 3. 9.

Parents : for that thou hast effectually called me by the working of thy *Spirit*, in the *preaching* of the Gospell, & the receiving of thy *Sacraments*, to the knowledge of thy saving grace, & obedience of thy blessed wil: for that thou hast bought and *redeemed* me with the blood of thine *onely begotten Sonne*, from the torments of *Hell*, and thrall of *Satan* : for that thou hast by *Faith* in Christ, *freely iustified* mee, who am *by nature the child of wrath* : for that thou hast in good measure, *sanctified* mee by thy holy Spirit, and giuest mee so large a time to repent, together with the means of Repentance. I thanke thee likewise, good Lord, for my *life, health, wealth, food, rayment, peace, prosperitie and plentie* : and for that thou hast preserved me this night, from all perills and dangers of *Body and Soule*, and hast brought mee safe to the
 be-

beginning of *this day*. And as thou hast now awakened my *body from sleepe*; so I beseech thee, waken my *soule from sinne*, and carnall securitie: and as thou hast caused the Light of the *day to shine* in my bodily eyes: so, good Lord, cause the light of thy *Word* and holy Spirit, to *illuminate my heart*: and giue mee grace as one of thy *children of light*, to walke in all holy obedience before thy face this day: and that I may *endeavour to keepe faith, and a cleare conscience towards thee, and towards al men*, in al my thoughts, wordes, and dealings. And so, good Lord, bleesse all my *studies*, and *actions*, which I shal take in hand this day; as that they may tend to *thy glory*, the good of others, and the *comfort* of mine owne soule and conscience in that day, when I shal make my finall *Accounts* vnto thee for them. Oh my God, keepe thy
seruant,

Ephes. 5. 13.

Luk, 16. 8.
 Phil. 2. 15.

Act, 24. 16.

2. Cor. 5. 10.

Zach. 3. 2.

Psal 34. 7.

Psal. 91. 12.

Psal. 31. 5.

Luk. 23. 46.

servant, that I doe no euill vnto any man this day : and let it be thy blessed Will , not to suffer the Deuill, nor his wicked angels , nor any of his euill members , or my malicious enemies, to haue any power to doe mee any hurt or violence. But let the eye of thy Holy prouidence watch ouer me, for good, and not for euill : and command thy holy Angels to pitch their Tents round about mee, for my defence and safetie, in my going out and comming in, as thou hast promised they should doe about them that feare thy Name. For, into thy hands , O Father , I doe here commend my soule , and bodie, my actions, and al that euer I haue, to be guided, defended, and protected by thee : beeing assured , that whatsoeuer thou takest into thy custodie , cannot perish, nor suffer any hurt or harme. And if I at any time this day, shall through frailtie , forget

get thee ; yet Lord , I beseech thee, doe thou in *mercy remem-ber mee*. And I pray not vnto thee, O *Father* , for my selfe alone , but I beseech thee also bee mercifull vnto thy whole *Church* , and chosen people , wheresoeuer they liue vpon the face of the Earth. Defend them from the rage and tyrannie of the *Deuill*, the *World*, and *Antichrist*. Giue thy *Gospell* a free and a ioyfull passage thorow the *World* , for the *conuersion* of those, who belong to thine *Election* and *Kingdome*.

Neh.13.31.

Blesse the *Churches* and *Kingdomes* (wherein wee liue) with the continuance of *Peace*, *Iustice* , and *true Religion*. Defend the *Kings Maiestie* from all his enemies , and grant him a long life , in *health*, and all happinesse , to *raigne* ouer vs. Blesse the *Prince Charles* , the *Prince Palatine of Rhene* , and the *gracious Lady Elizabeth* ,
his

Psal. 118, 119.
Isa. 39. 8.

Psal. 72. 15.
1. Tim. 2. 2.
Heb. 6. 10.

	his Wife. Encrease in them all <i>Heroycall gifts</i> , and <i>Spirituali graces</i> , which may make them fit for those places, for which thou hast ordayned them. Direct all the <i>Nobilitie</i> , <i>Bishops</i> , <i>Ministers</i> , and <i>Magistrates</i> of this Church and Commonwealth, to gouerne the <i>Commons in true Religion, Iustice, Obedience</i> , and <i>Tranquillitie</i> . Bee mercifull vnto all the <i>Brethren</i> which feare thee, and call vpon thy <i>Name</i> . And comfort as many among them as are <i>sicke</i> , and comfortlesse in <i>body</i> , or in <i>minde</i> : especially, bee fauourable to all such as <i>suffer</i> any trouble or persecution for the <i>testimonie</i> of thy <i>Truth</i> , and holy <i>Gospell</i> : And giue them a gracious <i>deliuerance</i> out of all their troubles, which way it shall seeme best to thy <i>wisdom</i> : for the glorie of thy <i>Name</i> , the further enlarging of the <i>Truth</i> , and the more ample increase of
1.Tim.2.2.	
Iam.5.15.	
Heb.1.33.	
1.Cor.10.13	
2.Tim.2.9. 2.Cor.1.5, &c.	

of *their owne* comfort and consolation. Hasten thy comming, O blessed *Sauour*, and end these *sinfull* dayes. And giue me grace, that like a *wise Virgin*, I may bee prepared with *Oyle* in my *Lampe*, to meete thee the sweete *Bride-groome* of my Soule, at thy comming; whether it bee by the day of *death*, or of *Iudgement*: And then, Lord Iesus, come when thou wilt: *euē Lord Iesus, come quickly*. These, and all other Graces, which thou knowest needfull and necessarie for me, this day and euermore, I humbly beg & craue at thy hands, O Father: giuing thee thy glorie, in that forme of Prayer which Christ himselfe hath taught me to say vnto thee:

Our Father which art in Heauen, Hallowed bee thy Name, &c.

Mark. 25. 12,
&c.

Apoc. 22. 20.

Me-

*Meditations to stirre vs up to
Morning prayer.*

Heb. 13. 15.
16.

IF when thou art about to pray, *Satan* shall suggest that thy prayers are too long, and that therefore it were better either to omit prayers, or else to cut them shorter: meditate, that Prayer is thy *spirituall sacrifice*, wherewith God is well pleased: And therefore it is so displeasing to the *Devill*, and so irksome to thy *flesh*. Bend therefore thy *Affections* (will they, nill they) to so holy an Exercise: assuring thy selfe, that it doth by so much the more please God, by how much the more it is vnpleasing to thy *flesh*.

Psal. 14. 4.

Psal. 53. 4.

2. Forget not how the *holy Ghost* puts it downe as a speciall note of reprobates: They call not upon the Lord: They call not upon God. And when *Eli-phaz* supposed that *Iob* had cast off

of the feare of God, and that God had cast Iob out of his fauour; hee chargeth him that hee restrayned prayer before God: making that a sure note of the one, and a sufficient cause of the other. On the other side, that God had promised, that whosoener shall call on his name, shall be saued. It is certaine, that he who maketh no conscience of the dutie of prayer, hath no grace of the holy Spirit in him. For the Spirit of grace and of prayer, are one: and therefore grace & prayer goe together. But he that can from a penitent heart, (morning and euening) pray vnto God: it is sure, that hee hath his measure of grace in this World: and hee shall haue his portion of glorie in the life which is to come.

3. Remember, that as loathing of meate, and painfulnesse of speaking, are two symptomes of a sicke bodie: so irkesomenesse of praying, when thou tal-

N

kest

Iob. 15. 4

Rom. 10. 13.

Zach. 12. 10.

kest with God, and *carelesnesse* in hearing, when God, by his *Word*, speaks vnto thee: are two *sure signes* of a sicke soule.

4. Call to mind the *zealous* deuotion of the Christians in the *Primitiue Church*: vvhoe spent many whole nights and vigils in *watching* and *praying* for the forgiuenes of their sins: and that they might bee found readie at the comming of *Christ*. And how that *Dauid* was not content to pray at *Morning*, at *Euening*, and at *Noone*: but hee would also rise vp at *Mid-night*, to pray vnto God. And it *Christ* did chide his Disciples, because they would not watch with him *one* houre in *praying*; what chiding doest thou deserue, who thinkest it too long to continue in Prayer but *one quarter* of an houre? If thou hast spent diuers houres in seeing a vaine *Maske*, or a *Play*; yea, whole dayes and nights

Psal. 55. 16.

17.

Psal. 119. 62.

Matt. 26. 40.

nights in *carding and dicing*, to please thy *flesh*; bee ashamed to thinke a Prayer of a *quarter* of an houre long, to bee *too long* an exercise for the seruice of God.

5. Consider, that if the *Pa-*
pists in their *blind superstition*,
doe in an *unknowne*, and there-
fore a *unedifying Tongue*, (fit
onely for the children of *b my-*
sticall Babylon) mutter ouer vp-
on their *c Beades*, euery mor-
ning & euening, so many scores
of *Aue-Maries*, *Pater-nosters*,
and Idolatrous Prayers: how
shall they, in their *superstitious*
deuotion, rise vp in *Iudgement*
against thee, professing thy selfe
to bee a true Worshipper of
Christ? if that thou thinkest
these Prayers to bee *too long* a
taske, being shorter for *quan-*
titie than theirs, but farre more
profitable for *qualitie*, tending
onely to Gods glorie, and thy
good; and so compiled of

a 1. Cor. 14.

15. and 16.

26, 37.

b Gen. 11. 7. 9

Apoc. 17. 5.

c A supersti-
tion.

Qui filo in-
sertis nume-

rant sua my-
mura baccis,

Mant. Al-
phonf. lib. 4.

Scripture phrase, as that thou maist speake to God, as well in his owne *holy words*, as in thine owne *native language*. Bee ashamed, that *Papists* in their *superstitious* worshipping of *creatures*, should shew themselves more deuout than *thou*, in the *sincere* worshipping of the *true* and *onely* God : And indeed, a prayer in priuate deuotion, should be *one* continued speech, rather than *many broken fragments*.

d Ioh. 17. 3.

* Vox consiliata, 1011
conclisa, &
rupta, vi bat-
tologia vte-
tur, Perkin. de
unic. ration.
concl. cap. 10.

Matt. 13. 4, 19

Gen. 25. 11.

6. Lastly, when such *thoughts* come into thy *Head*, either to keepe thee from *Prayer*, or to *distract* thee in *praying* : remember that those are the *Fowles* which the *euill One* sends to deuoure the good *Seede*, and the *carkasses* of thy spirituall *Sacrifices* : but endeavour, with *Abraham*, to *drine them away*. Yet notwithstanding, if thou perceiuest at sometimes, that thy spirits are *dull*, and thy mind not

apt

apt for Prayer, and holy deuotion: strue not *too much* for that time; but *humbling* thy selfe at the *sense* of thine infirmitie and dulnes, knowing that God accepteth the *willing mind* (though it bee oppressed with *the heavinessse of the flesh*) endeavour the *next time*, to *recompence* this dulnesse, by *redoubling* thy zeale, and for the time *present*, commend thy soule to God in this, or the like short prayer.

Matt. 26. 41.
1. Cor. 8. 12.

Another shorter Morning Prayer.



Most gracious God, and Mercifull Father, I thine vnwor-thie *Servant*, doe heere acknowledge, that as I haue beene *borne in sinne*, so I haue *liued in iniquitie*, and broken *euery one* of thy Comman-dements, in thought, word, and deede; following the

N 3 desires

desires of mine owne will, and lusts of my flesh, not caring to be gouerned by the holy Word and Spirit: and therefore I haue iustly deserued all shame and misery in this life, and euerlasting condemnation in Hell fire, if thou shouldst but deale with mee, according to thy Justice; and my desert. Wherefore, O Heauenly Father, I beseech thee (for thy Sonne Iesus Christ his sake, and for the merits of that bitter death & bloody Passion, which I beleue that hee hath suffered for me) that thou wouldest pardon and forgiue vnto me all my sins, and deliuer me from the shame and vengeance, which is due vnto mee for them. And send the Holy Spirit into my hart, which may assure mee, that thou art my Father, and that I am thy child, and that thou louest mee with an unchangeable loue: and let the same thy good Spirit leade me

me in thy *truth*, and *crucifie* in me more and more, all worldly and carnall *lusts*, that my sinnes may more and more *dye* in mee; and that I may *serue* thee in *unfained* righteousnesse and holinesse *this* day, and *all* the dayes of my life: that when this mortall life is ended, I may (through thy mercy in *Christ*) bee made a partaker of euerlasting glory in thy heauenly Kingdome. And heere, O Lord, from the bottome of my heart, I thanke thee for *all* thy *blessings* which thou hast bettowed vpon my soule and body: for *electing* me in thy *loue*, *redeeming* mee by thy *Sonne*, *sanctifying* mee by thy *Spirit*, and *preseruing* mee from my *youth* vp, vntill this *present* day and houre, by thy most gracious *providence*.

I thanke thee most specially, for that thou hast defended mee *this Night*, from all perils and dangers, and hast brought

me safe to the *beginning* of this day. And now (good Lord) I beseech thee, keep me this day from all *euill*, that may hurt me, and from falling to any grosse *sinne* that should offend thee. Set thy *fear* before mine eyes, and let thy Spirit so rule my heart, that all that I shall *thinke*, *doe*, or *speake*, this day, may tend to thy *glorie*, the *good* of others, and the *peace* of mine owne Conscience. And to this end, I commend *my selfe*, and *all* my waies & actions, together with *all* that do belong vnto me, vnto thy gracious *directions* & *protection*; praying thee to keepe both them and mee from all *euill*, and to giue a blessing to all our honest *labours* and *indeauours*. Defend thy whole Church from the tyrannie of the world, and of Antichrist: Preferue our gracious King from all conspiracies and treasons: grant him a long and prosperous Raigne ouer

ouer vs. Blesse the *Prince Charles*, the *Prince Palatine* of *Rhene*, and the vertuous *Lady Elizabeth*: endew them with thy grace, and defend them from all euill. Blesse all our *Ministers* and *Magistrates*, with those graces and gifts, which thou knowest *necessarie* for their places. Be fauourable to all that *fear* thee, and tremble at thy Iudgements: comfort all those that are *sicke* and *comfortlesse*. Lord, keepe me in a continuall readinesse, by *Faith* and *Repentance*, for my last end: that whether I liue or die, I may bee found thine owne, to thine eternall *glorie*, and mine euerlasting *saluation*: through *Iesus Christ* my onely Sauour. In whose blessed name I begge these mercies at thy hands, and giue vnto thee thy *praise* and *glorie*, in that Prayer, which hee hath *sanctified* with his owne lips, saying, *Our Father*

which art in Heauen, &c.

*Further meditations, to stirre
us up to Prayer in the
Morning.*

THinke not any *businessse* or
haste (though neuer so
great) a sufficient *excuse* to o-
mit Prayer in the Morning, but
meditate :

1. That the *greater* thy bu-
sinesse is ; by so much the *more*
need thou hast to pray for Gods
good speed and *blessing* thereon :
seeing it is certayne, that *no-
thing* can prosper without his
 blessing.

2. That many a man, when
hee thought himselfe *surest*,
hath beene *soonest* crossed ; so
mayest thou.

3. That many a man hath
gone *out* of his doore, and ne-
uer come *in* againe. Many a man
who rose well and liuely in the
morning, hath beene seene a
dead

*Quem dies
vdi unius
superum:
Hunc dies vi-
dit fugiens
& incertum,
senec.*

dead man ere night. So may it befall thee. And if thou bee so carefull (before thou goest abroad) to drinke, to fence thy *body* from ill ayres; how much more careful shouldst thou be to pray, to preserve thy *soule* from euill tentations?

4. That the time spent in prayer, *neuer* hindreth, but *furthereth* and *prospereth* a mans iourney and businesse.

5. That in going abroad into the *World*, thou goest into a *Forrest*, full of vnknowne dangers: where thou shalt meete many *bryars* to teare thy good *name*: many *snares* to trap thy *life*, and many *Hunters*, to deuoure thy *soule*. It is a field of pleasant *grasse*, but full of poysonous *Serpents*. Adventure not therefore to goe *naked* among these *bryars*, til thou hast praied Christ to *clothe* thee with his righteousness: nor to passe thorow these *snares* and *ambushments*,

*Nescis quid
vesper seruis
velat. Varro.*

ments, till thou hast prayed for Gods providence to be thy guide; not to walke bare-foote thorow this snakie field; till, hauing thy feete shod with the preparation of the Gospell of peace, thou hast prayed to haue still the brazen Serpent in the eyes of thy faith: that so if thou comest not home Holier; thou maist bee sure not to returne worser, then when thou wentest out of doore.

Therefore, though thy haste bee neuer so much, or thy businesse neuer so great; yet go not about it, nor out of thy doores, till thou hast at least vsed this, or the like short Prayer.

A briefe Prayer for the Morning.



Mercifull Father, for Iesus Christ his sake, I beseech thee, forgive me all my known & secret sins, which in thought, word,

word, or deede, I haue committed against thy Diuine Maieſtie. And deliuer mee from all thoſe *iudgements*, which are due vnto me for them; and *ſanctiſie* my heart with thy Holy Spirit, that I may hence-foorth leade a more *godly* and *religious* life. And here (O Lord) I praise thy holy Name, for that thou haſt refreshed mee this night with *moderate* ſleepe and reſt. I beſeech thee likewise, defend mee this day from all *perils* and *dangers* of body and ſoule. And to this end, I commend my ſelfe, and *all* my *aſtions*, vnto thy bleſſed protection and gouernment: beſeeching thee, that whether I liue or die, I may liue and die to thy glorie, and the ſaluation of my poore ſoule, which thou haſt bought with thy precious blood. Bleſſe mee therefore, O Lord, in my *going* out, and *comming* in: and grant that whatſoeuer I ſhall *thinke*,
ſpeake,

speake, or take in hand this day ; may tend to the glorie of thy Name, the good of others, and the comfort of mine owne conscience, when I shall come to make before thee my last Accounts. Grant this, O heavenly Father, for Iesus Christ thy Sonnes sake : in whose blessed Name I giue thee thy glorie, and beg at thy hands all other graces, which thou seest to be needfull for mee this day and euer, in that prayer which Christ himselfe hath taught me, saying :

Our Father which art in heauen, &c.

Meditations, directing a Christian, how he may walke, all the day with God, like Enoch.

HAving thus begunne, keepe all the day after, as diligent a watch as thou canst, ouer all

all thy thoughts, words and actions, which thou mayest easily doe, by crauing the assistance of Gods holy Spirit, and observing these few rules.

First, for thy thoughts.

1. **B**E carefull to suppress e-
uery sin in the ^a first mo-
tion. Dash ^b Babylons children,
(whilest they are yong) against
the stones. Tread (betimes) the
^c Cockatrice egge, lest it breake
out into a Serpent. Let sinne bee
to the heart a stranger, not a
home-dweller. Take heed of
falling oft into the same sinne,
lest the custome of sinning ^{*} take
away the conscience of sinne, and
then shalt thou waxe so impu-
dently wicked, that thou wilt
neither feare God, nor reuerence
Man.

2. Suffer not thy minde to
feed it selfe vpon any imagina-
tion, which is either *unpossi-
ble*
or

Rom. 8. 26.
Phil. 2. 3.
Pro 27. 2.

a Ephe. 4. 23.
Mat. 5. 18, 19
b Psal. 137. 9.

c Isa. 59. 5.

1. Sam. 13. 4.

* Qui consi-
entia curam
abiecit, nec
hominem reue-
rentur nec
Deum.

Pro. 6. 14.
Zach. 8. 17.

for thee to doe, or *unprofitable*, if it be done : but rather thinke of the worlds *vanitie*, to contemne it ; of *death*, to expect it ; of *Iudgement*, to auoid it ; of *Hell*, to escape it ; and of *Heaven*, to desire it.

3. Desire not to *fulfill* thy minde in *all* things : but learne to denie thy selfe *those* desires (though neuer so pleasing to thy nature) which being attained, wil draw either *scandall* on thy *Religion*, or *hatred* to thy *Person*. Consider in euery thing the *end*, before thou attempt the *Action*.

4. Labour daily more and more to see thine owne *miserie*, through *unbeliefe*, *selfe-love*, and *milfull breaches* of Gods *Law* : and the *necessitie* of Gods *mercy* through the merits of *Christs passion*, to be such : that if thou wert demaunded, *What is the vilest Creature upon earth* ? thy *Conscience* may answere; *Mine*
omne

owne selfe, by reason of my great sinnes: And that if on the other side thou wert asked, *What thou esteemest to bee the most precious thing in the World?* Thy heart might answer, *One drop of Christs blood, to wash away my sins.* And as thou tenderest the saluation of thy soule, liue not in any wilfull filthinesse. For true faith, and the purpose of sinning, can neuer stand together.

5. Approoue thy selfe to be a true seruant of Christ, not onely in thy generall calling, as in the frequent vse of the Word, and Sacraments: but also in thy particular, in making conscience to eschew euery knowne sinne, and to obey God in euery one of his Commandements: like Iosias, who turned to God with all his heart, according to all the Law of Moses: And Zachary, and Elizabeth, who walked in all the Commandements of God without reproofe. But if at any time, through

1. Kin. 13. 25.

Luk. 1. 6.

through frailty, thou slippest into any sinne, lye not in it, but speedily rise out of it by vnfeined repentance; praying for pardon, till thy conscience bee pacified, thy *hatred of sinne* increased, and thy *prooffe of amendment* confirmed.

6. Beware of affecting popularity by adulation: the end neuer proues good. And though attained by *due desert*; yet manage it wisely, lest it proue more dangerous then *contempt*. For, States desire but to keepe downe whom they *contemne* for their vnworthinesse: but to *cut off*, whom they enue for their greatnesse. Hee therefore is truly prudent, who (considering the premises) neither *affecteth*, nor *neglecteth* popularity. But in any wise take heede of harbouring a * *discontented minde*, for it may worke thee more woe, then thou art aware of. It is a *speciall mercy*, in the mul-

* *Socrates in forum egres-
sus. Quidam
multis ego (in-
quis) non e-
geo?
Non est ergo
pauper, qui
caret, sed qui
egret.*

multitude of so many blessings, as thou doest enioy, to haue some crosses. God giues thee many blessings, lest through want (being his child) thou shouldest despaire: and he sends thee some crosses, lest by too much prosperitie (playing the foole) thou shouldest presume. Many who haue mounted to great dignities, would haue contented themselves with a meener: had they knowne their a great dangers: Affect therefore Competencie rather than Eminencie. And in all thy will, haue euer an eye to Gods will, lest thy selfe-action turnes to thine owne destruction. Happy the man, who in his short life is least knowne of the world, so that hee doth truly know God, and himselfe! Whatsoever crosse therefore thou hast to discontent thee; remember, that it is lesse then thy sins haue deserved. Count therefore Christ thy chiefest ioy, and

^a Dimidium plus toto,
Hesiod.

^a Feriunt summus fulmina montes, Hor.
Tangunt magnos irascia
fata deos,
Ouid.

Ad De Beccas.
Qui notus nimis omnibus,
ignotus moritur sibi,
Senec.

1. Tim. 6. 7.
8. 9.
*Insania dam-
nandi sunt,
qui tam mol-
ta tam anxie
congerunt,
quam sit tam
parcis opus,
Viues.*

Pro. 30. 8. 9.
*Vivam exi-
guo melius,
Claud.*

and sinne, thy greatest grieve: estimate no want to the want of Grace; nor any losse, to the losse of Gods favour: and then the discontentment for outward meanes, shall the lesse perplexe thine inward minde. And as oft as Satan shall offer any motion of discontentment to thy mind, remember Saint Pauls admonition; Wee brought nothing into this World, and it is certaine, that wee can carry nothing out. And hauing foode and raiment, let vs bee therewith content: But they that will bee rich, fall into temptation, and a snare, and into many foolish and hurtfull lusts, which drowne men in destruction, and perdition. Pray therefore with wise Agur: O Lord, giue mee neither pouertie nor riches: feede mee with foode conuenient for me, lest I be too full, and denie thee, and say, Who is the Lord? or lest I bee poore, and steale, and take the Name of my

my God in vaine.

7. Bestow no more thought vpon *Worldly things* than thou *needs* must, for the discharge of thy *place*, and the maintenance of thine *estate* : but still let thy care bee greater for * *Heavenly*, than earthly things: & be more grieued for a * *dishonour* done to God, than for an *iniurie* offered to thy selfe : But if any priuate iniurie bee offered vnto thee, beare it, as a Christian, with *patience*. Neuer was an innocent man wronged, but if *patiently* he bare his *croffe*, he * *ouereame* in the end. But thy *good name* in the meane while is wounded : beare that also with *patience*. For hee that at the last day wil giue thy *body* a resurrection, wil as sure, in his good time, grant a resurrection to thy *good name*. If *patiently* thou frettest and vexest at thy wrongs, the *hurt* which thou doest *thy selfe*, is more than that which thine ene-

mie

1. Tim. 6. 8, 9.
Gen. 18. 10.
* Col. 3. 1, 2.
Phil. 3. 20.

* Iosh. 7. 9.
Psal. 139. 21,
&c.

* *Nobile vin-*
cendi genus
est patientia :
vincit qui pa-
titur : sed ut
vincere, discere
pati.
Optima iniu-
ria vltio est
oblitio : efficit
enim ut ani-
mm curet,
nec magis la-
dit, quam si
facta non esset.

Ier. II. 20.

*Ne verbis
quid scis o-
stendes: sed
rebus is offen-
de scire.*

*mie can doe vnto thee. Neither
canst thou more reioyce him,
than to heare that it thorowly
vexeth thee. But if thou canst
shew Patience on earth, God
will shew himselfe iust from
Heauen. Pray for him; for, if
thou bee a good man thy selfe,
thou canst not but reioyce, if
thou shouldest see thy worst e-
nemie to become a good man
too. But if he still continueth in
his malice, and increaseth in his
mischiefe, giue thou thy selfe
vnto Prayer, committing thy
selfe, and commending thy
cause vnto the Righteous Iudge
of Heauen and Earth; saying
with Ieremie; O Lord of Hosts,
that iudgeth righteously, and tryest
the reynes and the heart: ven-
geance is thine, and vnto thee haue
I opened my cause. In the meane
while, wait (with David) on the
Lord: Be of good courage, and he
shall comfort thine heart.*

8. The more others commend
thee

thee for an excellent act, bee thou the more *humble* in thine *owne thoughts*. Affect not the vaine praises of men: the blessed Virgin was troubled when she was truly praised of an *Angell*. They shall be praised of *Angels* in *heaven*, who hath eschewed the prayfes of men on *earth*. Neither needest thou praise thy *selfe*: deale but vprightly, ^b *others* will doe that for thee. Bee not thou *curious* to know *other mens doings*, but rather be carefull that no man know any *ill dealings* by thee.

b Psal. 49. 18.

9. Esteeme no sinne *little*, for the *Curse* of God is due to the *least*: and the least would haue damned thee, had not the Son of God *died* for thee. Bewaile therefore the *miserie* of thine *owne state*: and as occasion is ministred, ^c *mourne* for the *iniquitie* of the *time*. Pray to God to *amend it*, and bee not thou one of them that make it *worse*.

c Ezek. 9. 4.
Psal. 69. 9, 10.
Mark. 3. 5.

10. Lastly,

d Hec fugi-
unt frater non
remorante
dies.

Psal 90.9,
10, 15.

Non quàm
diu, sed quàm
bene.

* Fuit non
vixit, Senec.
Non refert
quanta sit vi-
ta diuturni-
tas, sed qualis
sit admini-
stratio, Viues.
Tota vita dies
vixit, ut mi-
rum sit homi-
nes non exsa-
tiari iisdem
coties redun-
tibns.

* Non potest
presentem di-
em rectè vinci-
re is, qui se
non eam quasi
ultimam vi-
tæ esse
cogitat.

10. Lastly, thinke often of
the *shortnesse* of thy life, and
certaintie of death; and wish ra-
ther a good life, then a long. For,
as *one* day of *Mans* life is to
be preferred before the *longest*
age of a *Stagge*, or *Rauen*: so
one day spent *religiously*, is to
bee higher valued, than a mans
* *whole life*, that is consumed in
prophanenesse.

Cast over therefore once e-
very day, the number of thy
dayes, by *subtracting* those that
are past (as being vanished like
yester-nights dreame) *contra-*
cting them that are to come,
(sith the *one halfe* must bee slept
out, the *rest* made vncomfor-
table, by the *troubles* of the
World, thine owne *sicknesse*, and
the *death* of friends) counting
* *onely the present day* thine;
which spend, as if thou wer't to
spend *no more*.

Se-

Secondly, for thy words.

1. Remember, that thou must answer for every idle word that in *multiloquie*, the wisest man shal ouer-shoot himselfe. Auoid therefore all tedious and idle talke, whereof seldome ariseth comfort; many times repentance: especially beware of rash answers, when the tongue out-runs the mind. The word was thine whilst thou keptst it in: it is * *another*s as soone as it is out. O the shame, when a mans owne tongue shal be produced a witness, to the confusion of his owne face.

Let then thy words be few, but aduised: *fore-thinke* whether that which thou art to speake, be fit to be spoken: as firme no more, than what thou knowest to be true; and be rather *silent*, than speake to an ill, or to no purpose.

O

2. Let

a Matt. 12. 36
b Pro. 17. 17.
and 10. 19.

*Dixisse sapa
penituit, ta-
cuisse vero
nunquam.*

* *Nescit vox
missa reuer-
ti. Quam pericu-
losum illud,
Lingua quò
vadu.*

*Nescit pani-
tenda leq. i,
qui proferendu
prius suo tra-
didit examini.
Castell. lib.
10. Epist. 4.
c. Iam. 1. 19.
Consultius est
tacere, quàm
imptè loqui.*

d 1. Pet. 2. 1.
Pfal. 3. 2.

*Si mendaciam
te norint, ne-
mo tibi credet,
etiamsi afir-
mes verissima,
Arist.*

*Odi tanquam
amatorius.*
f Prou. 6. 30.
Acs 3. 17.
1. Tim. 1. 23.
g Psal. 59. 5.
Psal. 101. 7.

2. Let thy heart and tongue
euer goe together in honesty and
truth : hate & dissembling and
lying in another, detest it in thy
selfe, for God will detest thee
for it : for hee hateth a lyer, and
his Father the Deuill alike. And
if once thou bee discovered to
make no conscience of lying, no
man will beleoue thee when
thou speakest a truth; but if
thou louest truth, more credit
will be giuen to thy word, than
to a lyers oath. Great is the pos-
session which Satan hath in
those, who are so accustomed to
lying, that they will lie, though
they get nothing by it them-
selues, nor are not compelled
vnto it by others. Let not thine
anger remaine, when thou seest
the cause remoued : and euer
distinguish twixt him that of-
fendeth of infirmity (or against
his will) and him who offendeth
& maliciously, and of set pur-
pose : let the one haue pitie,
the

the other *justice*.

3 Keepe thy *speech* as cleane from all *obscenitie*, as thou wouldest thy *meate* from poyson: and let thy talke be *gracions*, that he that heares thee, may grow better by thee: and be euer, more earnest, when thou speakest of *Religion*, than when thou talkest of *worldly matters*.

If thou perceivest that thou hast erred, perseuer not in thine *error*: reioyce to finde the truth, and magnifie it. Studie therefore three things especiall: to *understand well*, to *say well*, and to *doe well*.

And when thou meetest with *Gods children*, bee sure to make some holy aduantage by them: learne of them, all the good that thou *canst*, and communicate with them, all the good things that thou *knowest*. The more good thou teachest others, the more will God still minister vnto thee. For, as the

h Eph. 4. 29.
Psal. 1. 2.
Prou. 31. 26.
Py est alios
reddere pios.

i Psal. 139. 21
Psal. 69. 9.

Si verum audi-
as, silentio
protinus rede-
vero, illig, tam-
quam diuine
rei assurgito.

k Mark. 4.
24. 25.

1 s. King. 4. 2.

m Eccles. 3. 7

Luk. 2. 19.

*Arcanum i-
bi credendum
fidelius custo-
di, quàm de-
positam pecu-
niam.*

gifts of men, by much vsing, doe
perish and decrease: so the gifts
of God, by much vsing, doe the
more grow & encrease; like the
widowes pitcher of oyle, which
the more it powred to fill other
vessells, the more it was still re-
plenished in it selfe.

4. Beware that you belecue
not all that is told you, and that
you tell not m^al that you heare:
for if you do, you shall not long
enjoy true friends, nor euer
want great troubles. Therefore
in accusations, bee first assured
of the truth, then censure. And
as thou tendrest the reputation
of an honest heart, neuer let
malice in hatred, make thee
to reueale, that which loue in
friendship, bound thee a long
time to conceale. But for feare
of such after-claps, I obserue
two things.

First, though thou hast many
acquaintance; yet make not a-
ny thy familiar friend, but hee
that

that truly * feares God: Such a one thou neuer needest to feare: For though you should in *some particulars* fall out, yet Christian *love*, the *mayne ground* of your friendship, will neuer fall away, and the *fears of God* will neuer suffer him to doe thee any villanie.

Secondly, doe nothing in the sight of a *ciuill friend*, for which thou canst not be *safe*, vnlesse it bee concealed: nor any thing, for which (if *iust* cause be offered) thou needest feare him, if he proues thine *vnjust* enemy. If thou hast done any thing amisse, aske God forgiuenesse, and perswade thy selfe, rather than *thy friend*, to keepe thine owne counsell. For be assured, that what friendship soeuer is grounded vpon any other *cause* than true Religion; if euër that *cause faile*, the friendship *falleth off*: And the rather; because that as God breeds

* Vera amicitia tantummodo est inter bonos.

Mali nec inter se amici sunt, nec cum bonis.

Ciuilem amicitiam sic habeas, ut putes posse inimicum fieri.

Quod tacere vis, prior ipse taceat.

Bellum non est hominum sed (quod verbum sonat) belluarum, & vitijs non hominibus gerendum.

Ephes. 5. 4.
Psal. 15. 3.

Irridere piam
nest ut impium,
immane: ho-
mi. ena, indu-
re. n. 1672.

Nemo vide-
tur sibi amo-
velu, ut iri-
deri mereatur.

Phil. 4. 4

among men, *Truth*, *Peace*, and *Amitie*, that wee should liue to doe one another good: so the *Devill* daily soweth falsehood, *discord*, and enmitie, to cause (if hee can) the dearest friends to deuoure one another.

5. Make not a iest of another mans infirmitie: remember thine owne. Abbor the frothie wit of a filthy *nature*, whose *braines* hauing once conceived an odde scoffe, his mind trauels (as a woman with child) till he be deliuered of it. Yea he had rather lose his *best friend*, than his *worst iest*. But if thou be disposed to be *merrie*, haue a speciall care to three things:

First, that thy mirth bee not against *Religion*.

Secondly, that it bee not against *Charitie*.

Thirdly, that it bee not against *Chastitie*: and then be as *merrie* as thou canst, onely in the *Lord*.

6. Re-

6. Reioyce not at the fall of
thine *Enemie*; for thou knowest
not what shall bee the manner
of thine *owne end*. But be more
glad to see the *worst mans a-*
mendment, than his *punishment*.
Hate no man, for feare lest
Christ loues him: who will not
take it well, that thou should-
est hate whom hee loveth. Christ
loued thee, when thou wast his
Enemie: by the merits therefore
of his blood, he requireth thee,
for his sake to loue thine *Enc-*
mie. Denie him (being a Chri-
stian) if thou darest. He asketh
but forgiveness for forgiveness:
The forgiveness of an hundred
pence, for the forgiveness of ten
thousand Talents: The threescore
hundred thousand Crownes,
for ten Crownes. Pettie for-
giuenesse of Man, for the infi-
nite forgiveness of Almighty
God. Though thou thinkest
thine *Enemie* vnworthy to bee
forgiuen: yet Christ is wor-

Prou. 24. 17.

*Valentinia-
nus Imp.

Cum supplicio
mortis aliquis
efficiendus es-
set, aiebat se
malle ad vi-
tam reducere.

Cruelus ani-
mus est alienis
malis gaudere,
& non mise-
reri commis-

sionum suarum.

Rom. 5. 8, 10.

Ephes. 2. 4.

Matt. 28. 24,

25.

Psal. 1. 19.
*Nec mendacij
 uilitas est
 diuina, nec
 ueritatis
 damnum diu
 i. o. c.*

*Reprehensio
 semper uel
 meliores uel
 caustiores nos
 reddit.*

thy to bee obeyed.

7. When the glorie of God, or good of thy neighbour doth require it; speake the truth, and feare not the face of Man. The frowne of a Prince may sometimes bee the fauour of God. Neither shall flatterie still hold in credit, nor truth alway continue in disgrace.

8. Euer thinke him a true friend, who tells thee secretly & plainly of thy faults. He that seeth thee offend, and tels thee not of thy fault; either flatters thee for fauor, or dares not displease thee for feare. Miserable is his case, who when he needs, hath none to admonish him. Reprehension, bee it iust, bee it vniust; come it from the mouth of a friend, or of a foe; it neuer doth a wise man harme. For if it bee true, thou hast a warning to amend: if it bee false, thou hast a caueat what to auoid. So euery way it makes a wise man

man better, or waryer. But if thou canst not endure to be reprehended; doe then nothing worthy of reprehension.

9. Speak not of God, but with feare and reuerence; and as in his sight and hearing. For seeing wee are not worthy to vse his holy Name in our *mouthes*: much lesse ought we to *abuse* it vainely in our *talke*. But ordinarily to vse it in *vaine*, *rash*, or *false* oathes, is an vndoubted signe of a soule, that neuer truly feared God. Pray therefore with *David*, when thou art to speake in any matter that may moue passion: *Set a watch, O Lord, before my mouth, and keepe the doore of my lips.*

10. Lastly, in ^a praising, be discreet; in ^b saluting, courteous; in ^c admonishing, friendly; in ^d forgiving, mercifull; in ^e promising, faithfull; and bountifull in ^f recompencing good seruice: making not the rewards of

*Si reprehendi
fers agere, re-
prehendenda
ne feceris.*

Leuit. 19. 33.
Deut. 28. 58.
Rom. 9. 5.
Eccles. 5. 15.
Psal. 19. 4, 7.
*Qui facile in
serijs iuratur, in
iocis iurabit:
qui in locis &
in mendacio,
Vives.*
Psal. 141. 3.

a 1. Pet. 5. 12.
b Rom. 12. 10.
* *Affabilitas
& comitas
sunt nullius
impendij, ami-
citas tamen
magnas con-
glutinant ex-
hibita, dissol-
vunt prae-
missa,*
c 1. Thes. 5.
26, 14.
d 2. Thes. 3. 15
Leuit. 19. 17.
e Psal. 135. 4.
Ezek. 12. 15.
f Deut. 35.
13, 14.

vertue, the gifts of *faunour*.

Thirdly, for thy actions.

Doe *na enill*, though thou mightest: for God will not suffer the *least* sinne (without bitter repentance) to *e- scape* unpunished. Leave not vndone any *good* that thou canst. But doe nothing without a *calling*, nor any thing in thy *calling*, till thou haue first taken *counsell* at Gods *Word*, of the *lawfulnesse* thereof, and prayed for his blessing vpon thy ende- uour; and then doe it in the name of God, with cheerfulness of heart, committing the successe vnto him; in whose power it is, to blesse with his *grace*, whatsoever businesse is intended to his glorie.

2. When thou art *tempted* to doe an *enill* worke, remember that *Satan* is where his busines is. Let not the childe of God be

Psal. 119. 101

1. Cor. 7. 2.

1. Sam. 30. 8.

1. Cor. 7. 5.

Inimici sem-

per occasio-

ne sua d. a. voluit,

Greg.

bee the instrument of so base a
slave : hate the *worke* , if thou
 abhorrest the *author* . Aske thy
conscience these two questions :
Would I have another to doe this
unto mee ? What shall I answer
Christ in the day of my accounts,
if contrarie to my knowledge and
conscience , I shall doe this wic-
kednesse, and sinne against him?
 And remember with *Ioseph* ,
 that though *no man* seeth , yet
 God seeth *all* . Flie therefore
 (with *Ioseph*) from all sinnes ,
 as well those which are *secret*
 in the sight of God , as those
 that are manifest in the eyes of
men . For God , as hee is *iust* ,
 without speedy repentance, wil
 bring thy secret sinnes , as hee
 did *Dauids* , to the open light ,
 before all *Israel* , and before the
Sunne . Bee therefore as much
 afraid of *secret* sins , as of open
 shame . And so avoid *all* in *gene-*
ral , as that thou doe st not allow
 to thy selfe any one *particular* ,

Matth. 7. 12.

Luke 16. 2.

2. Cor. 6. 2.

2. Cor. 5. 10.

Gen. 39. 9,
 11, &c.

2. Sam. 12. 12

Luke 8. 17.
 and 12. 2.

OR

Prou. 5. 8.
and 6, 27.
Omnis peccandi accessio vitandus est, nam qui amat periculum, peribit in illo.
Eccles. 3.

Iudg. 7. 27.

or *darling* sinne; which the *corruption* of thy nature could best agree withall: For the craftie *Deuill* can hold a mans soule as fast by *one*, as by *many* sins; and faster by that *one* which doth please thee, than by all those which begin to bee *abominable* vnto thee. And as thou desirest to auoid a *sinne*: so bee carefull to shun the *occasion*.

3. In effecting good actions, which are within the compasse of thy *calling*, distrust not Gods providence, though thou see the *meanes* either wanting or *weake*. And if meanes doe offer themselues, bee sure that they bee *lawfull*: and hauing gotten lawfull meanes, take heed that thou relye not more vpon them than vpon God himself. Labor, in a lawfull calling, is Gods *ordinarie* meanes, by which hee blesteth his children with outward things. Pray therefore for Gods *blessings* vpon his owne
meanes.

meanes. In earthly businesse, beare an *heavenly* minde : doe thou thy best indeavour, and commit the whole successe to the *fore-ordayning* wisdom of Almighty God. Neuer thinke to *thrive* by those meanes which God hath *accursed*. That will not in the end proue *gaine*, which is gotten with the *losse* of thy *soule*. In all therefore, both *actions* and *meanes*, endeavour with *Paul* to haue *alway* a cleere conscience towards God, and towards men.

Matth. 16. 26.

Hic murus athenicus esto, nil conscire sibi, nulla pallescere culpa, Hor. Ag. 14. 16.

Looke to your selues, what conscience yee haue.

For conscience shall damne, and conscience shall saue:

4. Loue all good things for Gods sake : but God for his own sake. Whilest thou holdest God thy friend, thou needst not fear who is thine *Enemie* : for either God will make thine *Enemie* to become thy *Friend*, or will bridle him that he cannot hurt thee,

Psal. 118. 6, 7.
Rom. 8. 31.
Prou. 16. 7.
Gen. 32. 43
&c.
Gen. 31. 7,
29, 42.
Exod. 32. 25.
Num. 14. 42,
43, &c.

Pfal. 37. 21,
22, 23.

thee. No man is ouerthrowne by his Enemy, vnlesse that first his sinne haue preuayled ouer him, and God hath left him to himselfe. He that would therefore bee safe from the feare of his enemies, and liue still in the fauour of his God: let him redeeme the folly of the time past, with serious repentance: looke to the time present with Religious diligence, and take heede to the time to come, with careful prouidence.

5. Giue euery man the honour due to his place, but honour a man more for his goodnesse than for his greatnesse. And of whomsoeuer thou hast receiued a benefite, vnto him (as God shall enable thee) remember to be thankfull. Acknowledge it lovingly vnto men, and pray for him heartily vnto God, & count euery blessing receiued from God, as a pledge of his eternall loue, and a spur to a godly life.

6. Be

6. Be not proud for any *externall* worldly goods, nor for any *internall* spirituall gifts. *Not* for *externall* goods, because that as they came *lately*, so they will *shortly* bee gone againe: their losse therefore is the lesse to be grieved at. *Not* for any *internall* gifts: for as God gaue them, so will hee likewise take them away: if (forgetting the Giuer) thou shalt abuse his gifts, to puffe vp thine heart with a pride of thine *owne* worth, and contemne *others*, for whose good almightie God bestowed those gifts vpon thee. Hast thou any *one* *vertue* that moues thee to bee *selfe-conceited*? thou hast *twentie* *vices* that may better *vilifie* thee in thine *owne* eyes.

Bee the same in the *sight* of God, who beholds thy *heart*, that thou *seemest* to bee in the *eyes* of *men*, that see thy *face*. Content not thy selfe with an *outward* good name, when thy

Con-

*Tu recte vi-
ues, si curas
esse quod au-
des, Hor. Ep.
ad Quint.
Nil inuas bo-
num nomen
reclamante
Conscientia.*

Conscience shall inwardly tell thee it is vnderferued, and therefore none of thine. A *deserued good name* for any thing, but for *godlinesse*, lasts little, and is lesse worth. In all the holy Scriptures, I neuer read of an *Hypocrites* repentance: and no wonder; for whereas after *sin*, *conuerſion* is left as a meanes to *cure* all other sinners; what meanes remains to *reouer* him, who hath conuerted *conuerſion* it ſelfe into sinne? Woe therefore vnto the Soule that is not, and yet ſtill ſeemeth religious.

7. Marke the *fearfull ends* of notorious euill men, to abhor their wicked actions; marke the *life* of the *godly*, that thou mayeſt imitate it, and his bleſſed *end*, that it may comfort thee. *Obeie* thy betters, *obſerue* the wiſe, *accompanie* the honeſt, and *loue* the Religious. And ſeeing the corrupt nature of man is prone to *Hypocriſie*, beware

Num. 23. 10.
Pſal. 37. 35.
36, 37.

beware that thou vse not the Exercise of Religion, as matters of course and custome, without care and conscience, to grow more holy and deuout thereby. Obserue therefore how by the continuall vse of Gods meanes, thou feelest thy speciall *corruptions* weakned, and thy *sanctification* more and more encreased: and make no more shew of holinesse outwardly to the world, than thou hast in the sight of God inwardly in thine heart.

8. Endeauour to rule those who liue vnder thine *authoritie*, rather by *loue* than by *fear*: for to rule by *loue*, is *easie* and *safe*, but *tyrannie* is euer accompanied with *care* and *terror*. Oppression will force the oppressed to take any *aduantage*, to shake off the yoke that they are not able to beare: neither will Gods *Iustice* suffer the sway that is grounded on *Tyrannie*, long

1. Cor. 13. 28.

I. Sa. 58. 5. 6.

Matt. 23. 27.

Job 28. 28.

Psal. 52. 56.

a Anna & Impera, Blaudia uis later imperio, Auf. b Qui terret, plus ille timet: fort illa Tyranno conuenit, Claud. de inst. prin.

c 1. Pet. 2. 13.

d Leu. 25. 55.

Phil. 5. 16.

1. Cor. 9. 5.

e Si Pericles

quoties Chala-

mydæ induc-

ret, apud se

dicere consue-

vit, Attende,

Pericles, quod

gestacurus es,

imperium in

liberos. Athe-

nienses: Plat.

in Apophth.

Quarta magis

tu, quoties au-

thoritatem

exerciturus es

apud te ipsum

dicere deberes:

Memento ho-

mo, quod im-

perium geris

in liberos.

Christianos.

a Qui statuit

aliquid parte

nandis a alte-

ra, æquum li-

cet statuerit,

hanc æquum

fuit, Senec.

in Med.

long to continue. Remember that though by *c humane ordinance* they serue thee; yet by a more peculiar right they are *d Gods seruants*. Yea, now being Christians, not as thy seruants, but above seruants, brethren beloued in the Lord. Rule therefore ouer *c Christians* (being a Christian) in loue and mercy, like Christ thy Master.

9. Remember, that of all actions, none makes a Magistrate more like God (whose Vicegerent he is) than in doing iustice *iustly*: For the due execution whereof:

First, haue euer an open eare to the *iust* complaints of *unjust* dealings.

Secondly, so lend one eare to the *accuser*, as that thou keep the other for the *accused*: for a hee that decreeth for either part, before both bee heard, the decree may be *iust*, but himselfe is *unjust*.

Thirdly,

Thirdly, in hearing both parts, encline not to the right hand of *affection*, or to the left of *hatred*: as to beleue arguments of *perswasion* for a friend, before arguments *concluding* for a foe.

Fourthly, denie no Iustice, which is *Regia mensura*, to the meanest Subiect: but let the cause of the *poore* and *needie*, come in equall ballance with the Rich and Mightie. If thou perceiuest on the one side in a cause, the *high Hills* of *cunning advantage*, *powerfull combination*, and *violent prosecution*: and on the other side, the *low Vallies* of *pouertie*, *simplicitie*, and *desolation*: prepare thy way (as God doth) to iudgement, by ** raising Vallies*, and *taking downe Hills*, equalling inequality: that so thou mayest lay the *foundation* of thy sentence vpon an *even ground*. In matters of *right* and *wrong*, twixt partie and partie, let

Iudicious
Sir Fr. Ba-
cons Essaies
of Iudica-
ture.

* Luk. 3. 4, 5.
I say 40. 3.

* 2. Chro. 19.
10.

Deut. 27. 17.

Abak. 5. 1.

* *Melior ut
p. reat unus,
quàm ut
pereat unitas.
a Ense rescin-
dendum, ne
pors sincera
trahatur.*

let thy conscience bee carefull,
rather * *Ius dicere*, to pronounce
the Law that is made, *Secun-
dum allegata & probata*; rather
than *Ius dare*, to make a Law
of thine owne, vpon the autho-
ritie of *Sic volo, sic iubeo*, fearing
that fearefull malediction: *Cur-
sed bee hee that remooueth his
Neighbours Land-marke*. In tri-
alls of life and death, let Iudges
like *Elohim*, in Iustice, remem-
ber mercy; and so cast the seuer
eye of Iustice vpon the fact, as
that they looke with the pitifull
eye of Mercy vpon the Male-
factor; wresting the fauour of
Law, to the fauour of Life,
where Grace promiseth amend-
ment: but if Iustice requi-
reth that * *one*; rather than
unitie must perish, and that a
rotten member must be * cut off,
to saue the whole body from
putrifying; *fiat Iustitia*. But
whilest thou art pronouncing
the Sentence of Iudgement on
another,

another, remember that thine own iudgement hangs ouer thine head. In al causes therfore iudge aright, for thou shalt be sure to finde a righteous Iudge, before whom thou must shortly appear to be iudged thy selfe; at what time thou mayest leaue to thy friend this for thine Epitaph:

Nuper eram Index, iam Iudicis ante Tribunal

Subsistens, paueo: iudicor ipse modo.

Many (I know not vpon what grounds) seeme to bee much agriued with the *Lanes* of the Land: but *wisen Men* may answer them with the Apostle, *Nos scimus bonam esse Legem, modo Index ea legitime utatur;* We know that the Law is good, if a man vse it lawfully. And hee shall bee vnto mee a righteous Iudge, whose heart neither corruption of bribes, feare of foes, nor fauour of friends, can withdraw from the conscionable practice

1. Tim. 1. 8.

2. Chr. 19. 11

ctice of these Precepts. And to that rare and venerable *Judge*, I say with *Iehosaphat*: *Be of courage, and doe Iustice, and the Lord will be with the good.*

Pro. 21. 17.

Phil 4. 8.

Vita brevis o-
pusq; multum,
operarij pigri,
& vrget Pa-
ter-familias,
Rabb. A-
pophtheg,
Apoc. 2. 12.

James 5. 9.

10. Lastly, make not an occupation of any recreation. The longest vse of pleasure is but short: but the paines of pleasure abused, are eternall. Vse therefore lawfull recreation, so farre forth, as it makes thee the fitter in body and mind, to doe more cheerefully the seruice of God, & the duties of thy calling. Thy worke is great, thy time is but short. And hee who will recompence every man according to his workes, standeth at the doore. Thinke how much worke is bebinde, how slow thou hast wrought in the time which is past; and what a reckoning thou shouldst make, if thy Master should call thee this day thine accounts. Be therefore carefull hence-foorth, to make the most

most aduantage of thy short time that remaines, as a man would of an *old Lease*, that were neere expiring: and when thou disposelt to *recreate* thy selfe, remember how *small* a time is allotted for thy *life*: and that therefore much of that is not to bee consumed in *idlenesse*, *sports*, *playes*, and *toyish vanities*; seeing the *whole* is but a *short while*, though it bee all spent in doing the best good that thou canst: for Man was not created for *sports*, *playes*, and *recreation*: but *zealously* to serue God in *Religion*, and *conscionably* to serue his *Neighbour* in his *vocation*, and by both to ascertaine himselfe of eternall saluation. Esteeme therefore the losse of *time*, one of the greatest losses. Redeeme it carefully, to spend it wisely: that when that time commeth that thou maiest bee no longer a *Steward* on Earth; thy Master may welcome

* Nihil est aliud tempus quam vita, quam unusquisque suum se amare proficitur: quum res nullius magis sit prodigus quam temporis.
Ephes. 5. 16.
Luke 16. 2.
Mark. 25. 21.

welcome thee, with an *Euge*
bone serue, and giue thee a bet-
 ter in heauen; where thou shalt
 ioyfully enioy thy Masters ioyes
 for euermore.

Meditations for the
Euening.

*At Euening, when thou prepa-
 rest thy selfe to take thy rest,
 meditate on these few
 points.*

Psalme 90.
 Iob 14. 5.
Vine memor
quàm sis ani-
renis, Hora:

1. **T**Hat seeing thy dayes are
 numbred, there is one
 more of thy number spent: and
 thou art now the neerer to thy
 end by a day.

2. Sit downe a while before
 thou goest to bed, and consider
 with thy selfe, what *memorable*
thing thou hast *seene, heard, or*
read that day, more than thou
 sawest, heardest, or knewest
 before,

before, and make thy *best use* of them; but especially, call to minde, what sinne thou hast committed that day against God or Man: and what good thou hast omitted: and humble thy selfe for both: If thou findest that thou hast done any goodnes, acknowledge it to be Gods grace, and giue him the glorie, and count that * *day lost*, wherein thou hast not done *some* good.

3. If by frailtie or strong temptation, thou shalt perceiue that thou hast committed any grieuous sinne or fault: *presume* not to sleepe, till thou haue, vpon thy knees, made a *particular reconciliation* with God in *Christ* for the same: both by confessing the fault; and by seruent praying for the pardon of the same. Thus making thy score, euen with *Christ*, every night thou shalt haue the *lesse* to account for, when

P

thou

* *Hæc perdidisti diem*, Tit. Vesp. Apophthegm. *Nullus sine linea dies.*

Ephes. 4. 26.

*Non turpe est
veniam pre-
cari; turpe est
Deum aut
hominem ha-
bere inimicum*

*Mihi vin-
dicta, dicit
Dominus.
Rom. 12. 19.*

*Non est tibi
ius in seruum
alienum, imò
in conseruum
tuum,*

thou art to make thy finall rec-
koning, before his Maiestie in
the *Iudgement Day*.

4. If thou haue false out
with any in the day, let not the
Sunne goe downe in thine anger
that night. If thy conscience tels
thee that thou hast wronged
him, acknowledge thine offence,
and *entreate* him to forgive
thee. If hee haue wronged thee,
offer him *reconciliation*; and if
hee will not be reconciled, yet do
thou from thy heart forgive
him, *Matt. 5. 23*. But in any case
presume not to be thine owne
reuenger. For in so doing, thou
doest God a *double injury*: First,
in offering to take his *Sword*
of *Iustice* out of his hand, as
though he were not *iust*; hauing
reserued the *execution* of *ven-*
geance to himselfe. Secondly,
in *usurping* *authoritie* ouer his
seruant, without *referring* the
cause to his hearing, and cen-
sure, being his, and thy Master.

Be-

Besides, thou art too partiall to bee a Reuenger. For if thou bee to execute reuenge on thy selfe, thou wilt doe it too lightly; if on thy Enemy, too heavily. It belongeth therefore to God to reuenge; to thee to forgiue.

And in testimonie that thou hast freely forgiven him, pray vnto God for the forgiveness of his fault, and the amendment of his life: and the next time that occasion is offered, (and it lies in thy power) doe him good, and reioyce in doing it: for hee that doth good to his Enemy, shewes himselfe the Childe of God; and his reward is with God his Father.

¶ *V*ae not sleepe as a meane to satiate the foggie ditherness of thy flesh: but as a medicine to refresh thy tyred senses and members: *S*ufficient sleepe quickneth the minde; and reuiueth the body: but immoderate

Cui semel ignoueris, curat ut ille sentias bona fide id esse actum, et si quain re illum iniurare potes, experiasur te amicum, Viues. Matth. 3. 39. Rom. 12. 20.

In vita litato, tempus quod somno impenditur, non est vita. Vita enim vigilia est.

leepe dulleth the one, and fatteneth the other.

6. Remember that many goe to bed, and neuer rise againe, till they bee wakened and raised up by the fearefull found of the last Trumpet. But hee that sleepeeth and wakeneth with prayer, sleepeeth and wakeneth with Christ. If therefore thou desirest to sleepe securely, and safely, yeeld vp thy selfe into the hands of God, whilest thou art waking; and so goe to bed with a reverence of Gods Maiestie, and consideration of thine own miserie, which thou mayest imprint in thy heart in some measure, by these meanes, and the like meditations.

Read a Chapter in the same order, as was prescribed in the morning; and when thou hast done, kneele downe on both thy knees at thy bed-side, or some other convenient place in thy Chamber, and lifting

vp thy heart, thine eyes and hands, to thy Heauenly Father, in the name and mediation of his holy Sonne Iesus; pray vnto him, if thou haue the gift of Prayer.

1 *Confessing* thy sinnes, especially those which thou hast committed that day.

2 *Craning* most earnestly (for Christ his sake) pardon and forgiveness for them.

3 Requesting the assistance of his *Holy Spirit* for amendment of life.

4 *In giuing thanks* for benefits receiued, especially for thy preservation that day.

5 *Praying for rest and protection* that night.

6 *Remembering* the state of the Church, the King, and the Royall Posteritie, our Ministers and Magistrates, and all our Brethren visited or persecuted.

7. *Lastly, commending thy*

selfe and all thine, to his gracious custodie.

All which thou mayest doe in these or the like words.

*A Prayer for the
Euening.*



Most gracious God, and louing Father, who art about my bed, and knowest my down-lying, and mine up-rising, and art neere vnto all that call vpon thee, in truth and sinceritie, I wretched sinner doe beseech thee, to looke vpon me with the eyes of thy mercy, and not to behold me as I am in my selfe: For then thou shalt see but an vncleane and defiled creature, conserued in sinne, and liuing in iniquitie: so that I am ashamed to lift vp mine eyes to Heauen, knowing howe grievously I haue sinned against Heauen, and before thee: For, O Lord, I haue transgressed all

Psal. 139. 23.
Psal. 45. 18.

Psal. 51. 9.
Heb. 9. 6.

Luk. 15. 18.

Dan. 9. 11.

all thy commandements and righteous Lawes, and onely through negligence and infirmitie, but oftentimes through wilfull presumption, contrarie to my knowledge: yea, contrarie to the motions of thy holy spirit, reclaiming mee from them, so that I have wounded my conscience, and grieved thy holy spirit, by whom thou hast sealed me to the day of redemption. Thou hast consecrated my soule and body, to bee the Temples of the holy Ghost: I wretched sinner have defiled both, with all manner of pollution and uncleannesse. My Eyes in taking pleasure to behold vanitie, mine Eares in hearing impure and unchaste speeches, my Tongue in leaching and evill speaking: my Hands are so full of impurity, that I am ashamed to lift them vp vnto thee: and my Feete have carryed mee after mine owne wayes: my Vnderstanding and Reasoning, which

Ephes. 4. 30.

Psal. 119. 37.

IIa. 6. 5.

Isa. 1. 19.

Rom. 3. 15, 26.

Gen. 6. 5.

Psal. 40. 12.

Isa. 1. 6.

2. Sam. 5. 22.

1. Ioh. 3. 20.

are so quick in all earthly matters, are onely *blinde*, and *stupid*, when I come to meditate or discourse of *spirituall* and *heavenly* things : my *Memorie* : which should bee the *treasurie* of all goodnesse, is not so apt to remember any thing, as those things which are *vile* and *vaine*. Yea, Lord, by wofull experience I find, that naturally, *all the imaginations of the thoughts of mine heart are onely euill continually*. And these my *finnes are more in number*, than the *haires which grow upon mine head*, and they haue growne ouer mee like a lothsome *leprise* : that from the *crowne of my head*, to the *sole of my foete*, there remaines no part which they haue not infected. They make me seeme *vile in mine owne eyes* ; how much more *abominable* must I then appear in thy sight ? And the *custome* of *sinning* hath almost taken away the

CON-

conscience of sin, and pulled vp-
 on me such *dulnesse* of sense, and
hardnes of hart, that thy iudge-
 ments denounced against my
 sins, by the faithfull *Preachers*
 of thy Word, do not terrifie me
 to returne vnto thee by vnfay-
 ned *Repentance* for them. And
 if thou, *Lord*, shouldst but
 deale with mee, according to
 thy *Iustice*, and my desert, I
 should vterly bee confounded
 and condemned. But seeing that
 of thine infinite *mercy*, thou
 hast spared me so long, and still
waitest for my *Repentance*: I
 humbly beseech thee, for the
 bitter *Death*, and bloodie *Pas-*
sions sake, which *Iesus Christ*
 hath suffered for me, that thou
 wouldest pardon and forgive
 vnto mee all my sins and offen-
 ces, and open vnto mee that
euer-streaming Fountayne of the
blood of Christ, which thou hast
 promised to open vnder the
New Testament, to the peni-

Zach. 13. 1.

Iere. 20. 23.

Da Domine
quod iubes, &
iube quod vis,
August.

Math. 28. 20.
Ioh. 16. 13.

tent of the house of *David*: that all my *sins* and vncleannes may be so bathed in his *blood*, buried in his *death*, and hidde in his *wounds*: that they neuer bee more seene, to *shame* me in this life, or to *condemne* mee before thy Iudgement Seate, in the World which is to come. And for as much, O Lord, as thou knowest, that it is not in *Man* to turne his owne heart, vnesse thou dost first give him grace to conuert: And seeing that it is as easie with thee to make mee righteous and holy, as to bid me to be such: O my God, giue me grace to doe what thou commandest, and then command what thou wilt, and thou shalt finde mee willing to doe thy blessed will. And to this end, giue vnto me thine *holy Spirit*, which thou hast promised to giue (to the worlds end) vnto all thine *E-lect* people; and let the same thy *holy Spirit* purge my heart; heale my

my corruption, sanctifie my nature, and consecrate my soule and body, that they may become the Temples of the holy Ghost, to serve thee in Righteousnesse and Holinesse, all the dayes of my life: That when (by the direction and assistance of thy holy spirit) I shall finish my course in this short and transuorie life, I may cheerefully leave this world, and resigne my soule into thy Fatherly hands, in the assured confidence of enioying everlasting life with thee, in thine Heauenly Kingdome, which thou hast prepared for thine elect Saints, who loue the Lord Iesus, and expect his appearing.

In the meane while, O Father, I beseech thee, let thy holy Spirit worke in me such a serious repentance, as that I may with teares lament my sins past, with griefe of heart bee humbled for my finnes present, and with all mine endeavour, resist the

1. Cor. 3. 16.

17.
Luk. 1. 74.

Act. 13. 65.

2. Tim. 4. 7.

Psal. 31. 5.

Matt. 25. 34.

2. Tim. 4. 8.

the like filthy finnes in time to
 come. And let the same thy *holy*
Spirit likewise keepe me in the
 unity of thy *Church*, leade mee
 in the truth of thy *Word*; & pre-
 serue mee, that I neuer swarue
 from the same, to *Poperie*, nor
 any other ettrour or false wor-
 ship. And let thy *Spirit* open
 mine eyes more, and more, to
 see the wondrous things of thy
Law; and open my lips, that my
 mouth may daily defend thy
 Truth, and set forth thy Praise.
 Entcrease in me those good gifts,
 which of thy *mercy* thou hast
 already bestowed vpon me, and
 giue vnto mee a *patient* spirit, a
chaste heart, a *contented* minde,
pure affections, *wise* behauiour,
 and al other graces which thou
 seeest to be necessarie for me: to
 gouerne my *heart* in thy feare,
 & to guide al my life in thy fa-
 uour: that whether I *live* or *die*,
 I may *live* & *die* vnto thee, who
 art my God and my Redeemer.

And

And here (O Lord) according as I am bound, I render vnto thee from the *Altar* of my humblest heart, all possible thanks, for all those blessings and benefits, which so graciously and plentifully thou hast bestowed vpon my soule and body, for this life, and for that which is to come: namely, for mine *Election, Creation, Redemption, Vocation, Iustification, Sanctification, and Preservation* from my child-hood, vntill this present day and houre: and for the firme hope which thou hast giuen mee of my *Glorification*. Likewise for my *health, wealth, food, rayment, and prosperitie*: and more specially, for that thou hast defended me this day now past, from all perills and dangers, both of body and soule, furnishing mee with all *necessary* good things, that I stand in need of. And as thou hast *ordayned the day for man to trauell* in,

Psal. 127. 5.

Apoc. 12. 7.

Psal. 34. 7.

in, and the night for him to take his rest: so I beseech thee, sanctifie vnto mee this nights rest and sleepe, that I may enioy the same, as thy sweet blessing and benefit: That so this *dull* and *wearied* body of mine, being refreshed with moderate sleepe and rest; I may bee the better enabled to walke before thee, doing all such *good workes*, as thou hast appointed: when it shall please thee, by thy *diuine* power to waken mee the next morning. And whilest I sleepe; doe thou, O Lord, *who art the Keeper of Israel, that neuer slumbrest, nor sleepest*, watch ouer me in thy holy prouidence, to protect me from all danger, so that neither the *euill angels* of *Satan*, nor any wicked *emie*, may haue any power to do me any harme, or euill. And to this end, giue a charge vnto thy *holy Angels*, that they (at thine appointment) *may pitch their tents*

tents round about mee, for my
 defence and safetie: as thou
 hast promised that they should
 doe about them that feare thy
 Name. And knowing that thy
 Name is a strong Tower of de-
 fence vnto all those that trust
 therein; I here recommend my
 selfe (and all that do belong vn-
 to me) vnto thy holy protection
 and custodie. If it be thy bles-
 sed Will to call for mee in my
 sleepe: O Lord, for Christ his
 sake, haue mercy vpon me, and
 receiue my soule into thy Hea-
 uenly Kingdome. And if it bee
 thy blessed pleasure to adde
 more dayes vnto my life: O
 Lord, adde more amendment
 vnto my dayes: and weane my
 mind from the love of the world,
 and worldly vanities, and cause
 me more and more to settle my
 conuersation on Heauen, and
 Heauenly things. And perfect
 daily in mee, that good worke,
 which thou hast begun, to the
 glory

Prou. 18. 10.

glorie of thy Name, and the saluation of my sinfull soule.

O Lord, I beseech thee likewise, saue and defend from all euill and danger, thy whole Church, the Kings Maiestie, the Prince Charles, together with the Princely Count Palatine of Rhene, and the religious Princeesse Elizabeth; his wife: keepe them all in the sinceritie of thy Truth, and prosper them in all grace and happines. Blesse the Nobilitie; Ministers, and Magistrates of these Churches and Kingdomes, each of them with those graces which are expedient for their place & calling. And be thou, O Lord, a comfort and consolation to all thy people, whom thou hast thought meet to visit with any kinde of sicknesse, crosse, or calamitie. Hasten, O Father, the coming of our Lord Iesus Christ. Make me euer mindfull of my last end, and of the reckoning

coming, that I am to make vnto thee therein: and in the meane while, carefull, so to *follow Christ in the regeneration during this life*, as that with Christ I may haue a portion in the *Resurrection of the Iust*, when this mortall life is ended. These graces, and all other blessings, which thou, O Father, knowest to bee requisite and necessarie for mee, I humbly begge and craue at thy hands, in the *name and mediation of Iesus Christ thy Sonne*, and in that forme of Prayer, which hec himselve hath taught mee to say vnto thee, *Our Father, &c.*

Matt. 19. 28.

Luk. 14. 14.

Another shorter Evening Prayer.



Eternall God and heauenly Father, if I were not taught and assured by the promiles of thy Gospell, and the

Luk. 22. 61.

Luk. 7. 47.

Luk. 18. 14.

Luk. 5. 20.

Psal. 103. 8.

Matth. 11. 28.

Ezech. 18.

21, 22, &c.

Deut. 17. 26.

Gal. 3. 10.

the examples of *Peter, Magdalene, the Publican, the prodigall childe*, and many other penitent sinners: that thou art so full of *compassion*: and so readie to forgive the greatest sinners, who are *heaviest laden* with sinne, at what *time soever* they returne, vnto thee with penitent hearts, *lamenting* their sins, and *implo- ring* thy grace: I should *despaire* for mine owne sins, and be vtterly discouraged, from presuming to come vnto thy *presence*: considering the *hardnesse* of my heart, the *unrulinesse* of my affections, and the *unclean- nesse* of my conuersation, by meanes whereof, I haue transgressed *all thy Lawes*, and deterued thy *curse*, which might cause my *body* to bee smitten with some *fearefull disease*, my *soule* to languish with the *death of sinne*, my good *name* to bee traduced with scandalous *reproches*, and make mine *estate* li-
able

able to all manner of *crosses* and *casualties*. And I confesse, Lord, that thy *mercie* is the cause that I haue not beene *long agoe confounded*. But, O my God, as thy mercy onely stayed thy iudgement from falling vpon me hitherto; so I humbly beseech thee, in the *bowels* of the mercy of *Iesus Christ*, (*in whom onely thou art well pleased*) that thou wilt not deale with mee *according to my deserts*, but that thou wouldest *freely and fully* remit vnto mee all my *sins and transgressions*: and that thou wouldest *wash* them cleane from me, with the vertue of that most *precious blood*, which thy Sonne *Iesus Christ* hath *shed* for mee. For he *alone* is the *physician*, and his *blood onely* is the *medicine* that can heale my *sicknesse*. And hee is the *true* brazen *Serpent* that can cure that *poison*, where with the *fiery serpents* of my *sins* haue stung & poisoned my sick
and

Lam. 3. 22.
Mal. 3. 6.

Col. 3. 12.

Matt. 3. 17.
Psal. 15. 7.
Psal. 18. 4.

Hos. 13. 5.

Isa. 1. 16, 18.

Math. 9. 12.
1. Ioh. 1. 7.

Ioh. 3. 14.

Gal. 4. 5, 6.

1. Thes. 5. 23.

1. Pet. 5. 8.

and wounded soule. And giue mee, I beseech thee, thine *holy Spirit*, which may assure me of mine *adoption*, and that may confirme my *faith*, encrease my *repentance*, enlighten my *understanding*, purifie my *heart*, rectifie my *will* and *affections*, and so *sanctifie me throughout*, that my whole body, soule, and spirit may bee kept *unblameable* untill the glorious comming of my Lord *Iesus Christ*. And now, O Lord, I giue thee heartie *thanks* and *praise*, for that thou hast this day preserved me from all harmes and perils, notwithstanding all my sinnes and ill deserts. And I beseech thee likewise defend mee this night from the *roaring Lyon*, which night and day seeketh to deuoure mee. Watch thou, O Lord, ouer me this night, to keepe mee from his *temptations* and *tyrannie*: and let thy mercy shield me from his vnappeasable rage and

and malice. And to this end I commend my selfe into thy hands and protection: beseeching thee, O my Lord and God, not to suffer *Satan*, nor any of his euill *members*, to haue power to doe vnto mee any hurt or violence *this night*. And grant, good Lord, that whether I *sleepe or wake, line or dye* I may *sleepe, wake, line and dye* vnto thee, and to the glorie of thy *Name*, and the saluation of my *soule*. Lord, blesse and defend all thy chosen people euery where. Grant our *King* a long and happie reigne ouer vs. Blesse the Prince *Charles*, the Prince *Palatine of Rhene*, and the vertuous *Princesse Elizabeth* his Wife, together with all our *Magistrates*, and *Ministers*: comfort them who are in miserie, neede, or sicknesse: Good Lord, giue mee grace to be one of those *wise Virgins*, which may haue my heart pre-

Psal. 31. 5.

Matt. 25. 2.

prepared like a *Lampe* furnished with the *oyle of Faith*, and *light of good Works*, to meete the *Lord Iesus*, the *sweet Bridegroom* of my *soule*, at his second and sudden *comming* in *glorie*. Grant this, good *Father*, for *Christ Iesus* sake, my onely *Sauour* and *Mediatour*, in whose blessed *Name*, and in whose owne words I call vpon thee, as hee hath taught mee: *Our Father which art in Heanen, &c.*

Afterwards say:
Thy grace, O Lord Iesus Christ;
thy loue, O heauenly Father; thy
comfort and consolation, O holy
and blessed Spirit, bee with mee,
and dwell in my heart, this night,
and euermore. Amen.

Then rising vp in a *holy rene-*
rence, meditate as thou art *put-*
ting off thy clothes. Things

Things to be meditated upon, as
thou art putting off thy clothes.

I. **T**Hat the day is comming
when thou must bee as
barely *unstript* of all that thou
hast in the *World*, as thou art
now of thy clothes; thou hast
therefore here; but the use of
all things, as a *Steward* for a
time, and that vpon *Accounts*.
Whilest therefore thou art tru-
sted with this *Stewardship*, bee
wise and *faithfull*.

*Nudus in
hunc mun-
dum veni,
nudus quique
abibo.*

Luk 16.2.

Matth. 24. 2.

2. When thou seest thy *bed*,
let it put thee in minde of thy
grave; which is now the *bed* of
Christ: For *Christ* (by laying his
holy body to rest three dayes, &
three nights in the *grave*) hath
sanctified, and (as it were) *war-
med* it. For the bodies of his
Saints, to rest and sleepe in, till
the morning of the *Resurrecti-
on*: So that now, vnto the *faith-
full*, death is but a *sweet sleepe*,
and

*Iob 17. 13.
Vt somnus
mortis sic le-
tus imago
sepulchri.*

Matth. 12. 40.
1. Thes. 4. 14.

Isa 57. 2.

Isa. 26. 20.

and the *grave* but *Christs bed*, where their bodies *rest & sleepe in peace*: vntill the ioyfull *morning* of the *Resurrection* day shall *dawne* vnto them.

Psal. 4. 8.

Let therefore thy bed-clothes represent vnto thee the mould of the Earth, that shall couer thee: thy *sheetes*, thy *winding-sheete*: thy *sleepe*, thy *death*: thy *waking*, thy *resurrection*. And being laid downe in thy bed, when thou perceiuest sleepe to approach: say, *I will lay mee downe and sleepe in peace, for thou, Lord, onely makest me dwell in safetie.*

Thus religiously opening euery Morning thy heart, and shutting it vp againe euery Evening, with the *word of God*, and *Prayer*, as it were, with a *locke and key*: and so beginning the day with Gods worship, continuing it in his feare, and ending it in his fauor, thou shalt be sure to finde the *blessing of God*.

God vpon all thy dayes, labours and good endeouours : and at night thou mayest assure thy selfe, thou shalt sleep safely, and sweet in the armes of thy heauenly Fathers providence.

Thus farre of the Pietie, which euery Christian, in priuate ought to practise euery day. Now followeth that, which hee (being a Housholder) must practise publicly with his Family.

Meditations for household Pietie.

IF thou be called to the gouernement of a family, thou must not hold it sufficient to serue God, and liue vprightly in thine owne person : vnlesse thou cause all vnder thy charge to doe the same with thee. For the performance of this dutie, God was so well pleased with *Abraham*, that hee would not hide from him his counsell.

Q

For

Gen. 18. 17.
19.

Gen. 4. 14.

Iosh. 24. 15.

Deut. 6. 7.

For (saith God) I know him that he will command his Sons and his Household after him, that they keepe the way of the Lord, to doe righteousnessse and Iudgement, that the Lord may bring vpon Abraham, that hee hath spoken vnto him. And Abraham had 318. men-seruants, which were thus borne and catechized in his House; with whose helpe he rescued also his nephew Lot from the captiuitie of his enemies. And religiously-valiant Ioshua protesteth before all the people, that if they all would fall away from the true worship of God, yet that hee and his House would serue the Lord, And God himselte giues a speciall charge to all House-holders, that they doe instruct their Family in his Word, and traine them vp in his feare and seruice. These words which I command thee this day, shall bee in thy heart, and thou shalt whet them

them continually upon thy Children, and shalt talke of them, when thou tarryest in thine House, and as thou walkest by the way, and when thou lyeest downe, and when thou risest up, &c. Thou shalt feare the Lord thy God and serue him. Dauid according to this Law, had so ordered his family, That no deceitfull person should dwell in his House, but such as would serue God, and walke in his way. And Religious Hester had taught her Maides to serue God in fasting and prayer. And (the more to further thy family in the zeale of Religion) settle euer thy chiefest affection on those whom thou shalt perceiue to be best addicted to true Religion. This also will turne to their owne aduantage in a double respect. First, God will the rather blesse and prosper the labour and handie-worke of such godly seruants : For Laban perceiued, that God blessed him for

Psal. 101. 6.

Hest. 4. 16.

Gen. 30. 27.

Gen. 39. 3.

Gen. 39. 23.
23.

Jacobs sake: And Potiphar law, that the Lord made all that Ioseph did, to prosper in his hand: yea, when innocent Ioseph was cast into Prison, his Keeper saw that whatsoever hee did, the Lord made it to prosper: and therefore the Keeper committed all the charge of the Prisoners into Iosephs hand. Secondly, the tru-lier a Man dote serue God, the faithfuller he will serue thee.

2 If euery *Housholder* were thus carefull, according to his *dutie*, to bring vp his Children and Family, in the *seruice* and *feare* of God in his *owne* house, then the House of God should be better filled, and the *Lords Table* more frequented euery *Sabbath* day; and the Pastours *publike* Preaching and labour, would take *more* effect than it doth. The *streets* of Townes & Cities would not *abound* with so many drunkards, swearers, whore-mongers, and prophane
scor-

l corners of true *Pietie* and *Religion*; *West-minster-Hall* would not bee so full of contentions, wrangling suits, and vnchristian debates; and the *prisons* would not be *euery* Sessions so full of Theeues, Robbers, Traytors, and Murtherers. But (alas) most House-holders make no other vse of their *Seruants*, than they doe of their *Beasts*. Whilest they may haue their *Bodies* to doe their seruice, they care not if their *Soules* serue the *Deuill*. Yet the common complaint is; that faithfull and good seruants are scarce to be found. True; but the reason is, because there are so many prophane and irreligious *Masters*: for, the example and instruction of a Godly and Religious *Master*, will make a good and a faithfull *Servant*, as may witnesse the examples of *Abraham*, *Ioshua*, *David*, *Cornelius*, &c. who had good seruants, because they were Religious

Masters, such as were carefull to make *their* seruants Gods seruants.

It is the *chiefe* labor and care of most men, to *raise*, and to *aduaunce* their *house*. yet let them *rise* up early, and *lye* downe late, and *eate* the *Bread* of *carefulnesse*, all will be but in vain, for *except* the Lord *build* a *House*, (that is, *raise* up a *Family*) they *labour* in *vaine*. For God hath sealed this, as an *irrenocable* decree, that *hee* will *powre* his *wrath* upon the *Families* that call not upon his *Name*: yea, God will *take* the *Wicked*, and *plucke* him out of his *Tabernacle*, and *roote* him out of the *Land*, &c. Yea, when his *iniquities* are full, *hee* will make the *Land* to *spue* out euery *Canaanite*. Religion then, and the *Service* of God in a *Family*, is the *best* building, and *surest* entayling of *House* and *Land*, to a *man* and his *posterity*: for the *righteous* *Man* shall *inherit*

Psal. 127. 12.

Ier. 10. 25.

Psal. 52.
Gen. 15. 16.

Leuit. 18. 25.

Psal. 3. 7. 29.

herit the Land, and dwell therein
for ever.

1. As therefore if thou desirest
to haue the blessing of God vpon
thy selfe, and vpon thy Fa-
mily, either before or after thy
owne priuate deuotion, call e-
uery morning all thy Family to
some conuenient roome; and
first, either reade thy selfe vnto
them a Chapter in the Word of
God, or cause it to be read di-
stinctly by some other. If leisure
serue, thou mayest * admonish
them of some remarkable good
notes; and then kneeling downe
with them in reuerent sort, as
is before described, pray with
them in this manner:

*Morning prayer for a
Family.*

O Lord our God and hea-
uenly Father, who art
the onely Creatour and Go-
uernour of Heauen and Earth,

Q 4

and

*Orig. would
haue the
Word ex-
pounded in
Christian
houses, Rom.
9. in Leuit.
Aug: line
saith: that
which the
Preacher is
in the Pul-
pit, the same
the House-
holder is in
the house.

and all things therein contain-
ed, we confesse that we are
unworthy to appeare in thy
sight and presence, considering
our manifold sinnes, which wee
haue committed against *heaven*
and *before thee*: and how that
we haue been borne in sinne, and
do daily breake thy holy *Lawes*
and *Commandements*, contra-
ry to our knowledge and con-
sciences; albeit that wee know
that thou art our *Creator*, who
hast made vs; our *Redeemer*, who
hast bought vs with the *bloud* of
thy *only begotten Sonne*; and
our *Comforter*, who bestowest
vpon vs, all the good and holy
graces, which wee enioy in our
soules and bodies. And if thou
shouldest but deale with vs, as
our wickednesse, and vnthank-
fulnesse haue deserued: what
other thing might wee (O
Lord) expect from thee, but
shame and *confusion* in this life,
and in the *World to come*,
wrath,

wrath, and euerlasting *condemnation*? Yet, O Lord, in the *obedience* of thy Commandement, & in the *confidence* which we haue in thy vnspcakable and endlesse mercy in thy Son, our Sauour *Iesus Christ*: wee thy poore seruants, appealing from the Throne of *Iustice*, (where we are iustly lost and condemned) to thy Throne of *Grace*, (where Mercy reigneth, to pardon *abounding* sinne:) doe from the *bottom* of our hearts most humbly beseech thee, to remit and forgiue vnto vs all our offences & misdeeds: that by the vertue of the precious bloud of Iesus Christ, thine innocent *Lambe*, which he so *abundantly* shed (*to take away the sins of the world*) all our sins, both *originall* and *actuell*, may bee so cleansed & washed from vs, as that they may *neuer* be laid to *our charge*, nor euer haue power to rise vp in Iudgement against vs.

And we beseech thee, good Father, for Christ his death and passion sake, that thou wilt not suffer to fall vpon vs that feareful curse and vengeance, which thy Law hath threatned, and our sinnes haue iustly deserued. And for as much, O Lord, as wee are taught by thy Word, that Idolaters, Adulterers, Conueticous men, Contentious persons, Drunkards, Gluttons, and such like inordinate liuers, shall not inherit the Kingdome of God: powre the grace of thy Holy Spirit into our hearts, whereby wee may bee enlightened to see the filthinesse of our sins, to abhorre them: and may be more and more stirred vp to liue in newnesse of life, and loue of thy Maiestie; so that we may daily encrease in the obedience of thy Word, and in conscionable care of keeping thy Commandments.

And now, Oh Lord, we re-
d r

der vnto thee most hearty
thanks, for that thou hast ele-
cted, created, redeemed, called,
iustified, and sanctified vs in
good measure in *this life*, and
giuen vs an assured hope that
thou wilt glorifie vs in thy *hea-*
uently Kingdome, when this
mortall life is ended. Likewise
wee thanke thee for our life,
health, wealth, liberty, prosper-
ritie, and peace; especially, O
Lord, for the *continuance* of thy
holy *Gospell* among vs, and for
sparing vs so long, and granting
vs so gracious a time of *Repen-*
tance. Also wee praise thee, for
all other thy mercies bestowed
vpon vs, more especially for
preseruing vs this Night past,
from *al dangers* that might haue
betalne our Soules or Bodies.
And seeing thou hast now
brought vs safe to the *begin-*
ning of this day, wee beseech
thee *protect and direct* vs in the
same. Blesse and defend vs in
ou

our going out, & coming in, this day and euermore. Shield vs, O Lord, from the *tentations* of the *Deuill*, and grant vs the custody of thy *Holy Angels*, to defend and direct vs in all our *wayes*.

And to this end, we recommend our selues, and all those that belong vnto vs, and are abroad from vs, into thy *hands*, and Almighty *tutition*. Lord defend *them* from all *euill*, prosper them in all *graces*, and fill them with thy *goodnesse*. Preserue vs likewise this day, from falling into any *grosse sinne*, especially those whereunto our *natures* are most *prone*. Set a watch before the *doore* of our *lips*, that we offend not thy *Maiestie*, by any rash or false oathes; or by any lewd or lying speeches: giue vnto vs *patient mindes*, *pure and chaste hearts*, and all other graces of thy Spirit, which thou knowest to bee needfull for vs, that wee may the better
be

be inabled to serue thee in holinesse and righteousnesse. And seeing that all *Mans* labour, without thy *blessing*, is in vaine, *blesse every one of vs* in our severall places and callings, *direct thou the worke of our hands upon vs*, *even prosper thou our handyworke*; (for except thou *guide vs* with thy *grace*, our endeouours can haue no *good successe*.) And prouide for vs all things, which thou, O Father, knowest to bee needfull for euery one of vs, in our *soules* and *bodies* this day. And *grant* that we may so *passe* through the *pilgrimage* of this *short life*: that our *hearts* being not *settled* vpon any transitorie things, which wee meete with in the *way*: our *soules* may euery day bee more and more *ra-
nished* with the loue of our *home*, and thine euerlasting *Kingdome*.

Defend likewise, O Lord, thy
Vniuersall Church, and euery
par-

particular member thereof: especially wee beseech thee to continue the peace and prosperitie of these Churches, and Kingdomes wherein wee liue. Preserue and defend from all euils and dangers, our gracious King, our Hopefull Prince CHARLES, together with the Princely Palsgrave of Rhene, and Religious Princeesse Elizabeth his Wife. Multiply their dayes in blisse and felicity: and afterwards Crowne them with euerlasting ioy and glory. Bless'e all our Ministers, and Magistrates, with all graces needfull for their places, and gouerne *thou* them, that they may gouerne vs in peace and godlinesse: and of thy mercy, O Lord, comfort all our Brethren that are distressed, sicke, or any way comfortlesse, especially those who are afflicted either with an *euill* Conscience, because they haue sinned against thy,

Word

Word, or for a good Conscience, because they will not sinne against thy *truth*. Make the *first* to know, that not one drop of the bloud of *Christ* was a drop of *vengeance*, but all drops of *grace*, powerfull to procure *pardon*, vpon Repentance, for the greatest *finnes* of the chiefest sinner in the World. And for the other, let not, O Lord, thy *long-sufferance* either too much *discourage* them, or too much *encourage* their enemies: but grant them *patience* in suffering, and a gracious and speedy *deliverance*, which way may stand best with their *comfort* and thy *glory*.

Giue euery one of vs grace, to bee alwayes mindfull of his last end, & to be prepared with faith and repentance, as with a *Wedding-garment*, against the time that thou shalt call for vs out of this sinfull World. And that in the meane while wee
may

may so in all things, and aboue all things, seeke thy *glorie*, that when this *mortall* life is ended, we may *then* be made *partakers* of *immortalitie*, and life *eternall* in thy most blessed and glorious *Kingdome*.

These, and all other graces, which thou, O Father, seeest to be necessarie for vs, and for thy whole *Church*, we humbly beg and craue at thy *hands*; concluding this our imperfect prayer in that *absolute* forme of prayer, which Christ himselfe hath taught vs, saying:

Our Father which art in Heauen, &c.

After prayer, let euery one of thy Household (taking in the feare of God, such a break-fast or refreshing, as is fit) depart: the children to Schoole, the seruants to their worke; euery one to his office, the Master and Mistresse of the Family to their Callings,
or

or to some honest exercises for recreation, as they thinke fit.

*The practice of Pietie at Meales,
and the manner of feeding.*

BEfore Dinner and Supper, when the *Table* is couered, ponder with *thy selfe* vpon these *Meditations*: to worke a deeper impression in thy heart, of Gods fatherly providence and goodnesse towards thee.

*Meditations before Dinner
and Supper.*

I **M**editate that *Hunger* is like the sicknesse called a *Wolfe*: which if thou doeſt not feed, will deuoure thee, and eate thee vp: and that meate and drinke, are but as *physicke*, or meanes which God hath ordained, to releue and cure this naturall infirmitie, and neceſſitie of man. Vſe therefore to
eate

*Hoc me docu-
iſti, vt quom-
admodum
medicamenta,
ſic alimenta
ſumpturus
accedam,
Aug. lib. 10.
Conf*

* *Ma'or sum
& ad maiora
genitus. quam
ut mancipium
sum mihi corpo-
rum.*

* Of Galat,
which signi-
fieth mans
Dung, a.]
Ezech. 4. 15,
17.

eat and to drinke, rather to su-
staine and refresh the *weaknesse*
of Nature; than to satisfie the
sensualitie and delights of the
flesh. Eat therefore to liue, but
liue not to eat. A *Skauenger*,
whose liuing is to *emptie*, is to
bee preferred before *him* that
liueth but to *fill* Priues. There
is no seruice to * *buse*, as for a
Man to bee a *slave* to his belly.
The *Apostle* termeth such, *Bel-
ly-gods*, *Phil. 3. 19*. Therefore
wee may boldly terme them as
the Scriptures doe other *Idols*,
* *Gillulim*, *Dungie-gods*, *Heb.*
2. 18, 19. 2. King. 17. 12. And
as no one action (Gods Ordi-
nance excepted) makes a man
more to resemble a *Beast*, than
eating or drinking: so the *ab-
use* of eating and drinking, to
surfetting drunkenesse, and *spew-
ing*, makes a man more vile than
a *Beast*.

2 Meditate of the *omni-
tencie* of God, who made all
these

these Creatures of *nothing*: of his *wisedome*, who feedeth so many *infinite creatures* through the vniuersall World, maintayning all their liues, which hee hath giuen them: which surpasseth the wisdome of all the *Angels* in Heauen: and of his *elementy* and *goodnesse*, in feeding also his *very enemies*.

Heb. 11. 3.
Psal. 145.
15, 16.

Matth. 5. 14.
45, &c.
Act. 14. 17.

3 Meditate, how many sorts of creatures, as *Beasts*, *Fish*, and *Fowle*, haue lost their liues, to become foode to nourish thee: and how *Gods providence* from remote places, hath brought all these *portions* together on thy *Table*, for thy *nourishment*: and how by these dead Creatures hee maintaynes thee in *health* and *life*.

4 Meditate, that seeing thou hatt so many *pledges* of *Gods* fatherly *bountie*, *goodnesse*, and *mercy* towards thee, as there are *dishes* of meate on thy *Table*: Oh suffer not in *such* a place, so *gracions*

Haec ob causas
sanctos
mensas sacras
& festa nomi-
nabant, Vi-
ues.

* Saint *Au-*
sten had writ-
 ten ouer his
 table, *Quis*
quis amicus
absentem
rodere famā,
hanc mensam
vetisā nouerit
esse sibi, *Pos-*
sid. de vita
Aug.

Luk. 9. 16.

Matt. 14. 19.

and 15. 36.

Mark. 6. 41.

and 8. 6.

Luk. 24.

Ioh. 6. 11.

Mark. 26. 30.

Deut. 1. 30.

1. Sam. 9. 13.

Ioel 2. 26.

Act. 27. 35.

gracious a God, to be abused by
scurrilitie, *ribauldrie*, or *swea-*
ring : or thy * *fellow-brother*, by
disgracefull back-biting, *tawn-*
ing, or *slandering*.

5 Meditate, how that thy
 Master *Iesus Christ* did neuer
eat any food, but first he blessed
 the Creatures, and gaue thanks
 to his heauenly Father for the
 same. And after his last Supper,
 we reade that *he sung a Psalme*.
 For this was the Commande-
 ment of God : *When thou hast*
eaten and filled thy selfe, thou shalt
blesse the Lord thy God, &c. This
 was the practice of the *Pro-*
phets : For, *The people would not*
eat at their Feast, till *Samuel*
came to blesse their meate. And,
 saith *Ioel* to Gods people : *You*
shall eat & be satisfied, & praise
the Name of the Lord your God.
 This also was the practice of
 the *Apostles*. For *S. Paul* in the
 Ship, gaue thanks before meate,
 in the presence of all the people
 that

that were therein. Imitate thou therefore in so *holy* an action, so *blessed* a Master, and so many worthy presidents that haue followed him, and gone before thee. It may bee, because thou hast neuer vsed to giue thanks at meales, therefore thou art now ashamed to beginne. Thinke it no shame to *doe* what *Christ* did; but be rather ashamed, that thou hast so long neglected so *Christian* a *dutie*. And if the *Sonne of God* gaue his Father such great thanks for a Dinner of *Barley bread, and broyled Fish*; what thanks should such a *sinfull man* as thou art, render vnto God, for such *varietie* of good and dainty cheere? How many a true Christian would be glad to *fill* his belly with the morsels which thou *refusest*; and doe *lacke* that which thou *leapest*? How *hardly* doe others labour for that which they eat,
and

Ioh. 9. 6.
and 21. 6.

Dan. 5. 1, 4.

and thou hast thy foode provided for thee, without either care or labour? To conclude, if Pagan Idolaters at their Feasts, were accustomed to praise their false gods: what a shame is it for a Christian (at his Dinners & suppers, not to praise the true God, in whom wee live, move, and have our being?

Act. 17. 28.

6 Meditate, that thy bodie, which thou dost now so daintily feed, must bee (thou knowest not how soone) meate for Wormes: When thou shalt say, to corruption. Thou art my Father; and to the Worme, Thou art my Mother, and my Sister.

Job 17. 14.

Psal. 69. 12.

7 Meditate, how that many a Mans Table is made his Snare, so that through his intemperancy and vnthankfulnesse, the meat which should nourish his body, kills him with a surfeit: in so much, that more are killed with this snare, than with the Sword. And seeing that
since

Gen. 3. 17.

1. Tim. 4. 4, 5.

since the *Curse*, the use (as of all creatures, so likewise) of meate and drinke, is vnto vs *uncleane*, till the same be *sanctified* by the *Word* of God, and *Prayer*: and that *Man* liueth not by *Bread* onely, but by the *Word* of Gods *Ordinance*, and his *blessing*, which is called the *Staffe* of bread. Sit not therefore downe to eate, before you *pray*, and rise not before you giue God *thanks*. Feede to suffice *Nature*, yet rise with an *appetite*, and remember thy poore *Christian brethren* who suffer hunger, and want those *good things* where-with *thou* doest abound.

Those things, or some of them premeditated: (if there bee not a *Samuel* present) lift vp with all comely reuerence, thy heart, with thy hands and eyes, vnto the great Creatour and Feeder of all Creatures: and before Meate, pray vnto him thus:

Matth. 4. 5.
Leuit. 26. 26.

Ezech. 4. 16.
and 5. 16.
1. Sam. 9. 13.
Matth. 14. 6.
Luke 24. 30.
1. Cor. 10. 1.
Rom. 14. 6.
1. Thes. 5. 18.
Eccle. 10. 17.
Luke 21. 34.
Eccle. 31. 10.
Neh. 6. 10.
Amos 6. 6.

1. Sam. 9. 13.
Matth. 14. 19.

Grace

Grace before meate.

Psal. 104. 27.
 Ioel 1. 10.
 Psal. 147. 9.
 Job 39. 2.
 1. Tim. 4. 5.

1. King. 19. 8.

O Most gracious God, and
 louing Father, who feedest *all Creatures* liuing, which
 depend vpon thy diuine *provi-*
dence: we beseech thee *sanctifie*
 these *Creatures*, which thou
 hast ordained for vs: giue them
 vertue to nourish *our* bodies, in
life & health: and giue vs grace
 to receiue them *soberly*, and
thankfully, as from thy hands:
 that so in the *strength* of these
 and other thy *blessings*, we may
 walke in the *uprightness* of our
 hearts, before thy *face* this day
 and all the *dayes* of our *liues*:
 Through Iesus Christ, our
 Lord and onely Sauour, *A-*
men.

Or thus.

Most gracious God, and
 mercifull Father, we be-
 seech

beseech thee *sanctifie* these Creatures to our vse : make them *healthfull* for our nourishment ; and vs *thankfull* for al thy blessings , through Christ our Lord and onely Sauour. *Amen.*

*Another Grace before
meate.*

O Eternall God, *in whom wee* live, move, and haue our being, we beseech thee bleesse vnto thy Seruants these Creatures, that in the *strength* thereof wee may live, to the setting forth of thy praise and glory : through Iesus Christ our Lord and onely Sauour. *Amen.*

After euery meale, bee carefull of thy selfe and Family, as Iob was for himselfe and his Children, Iob 1. 4. lest that in the cheerefulnesse of eating and drinking, some speech hath slipped
R out

out, which might bee euer of-
fensive to God, or iniurious to
Man: And therefore with the
like comely gesture and reuerence
gine thanks vnto God, and pray
in this manner.

Blessed be thy holy Name,
O Lord our God, for these
thy good benefits, wherewith
thou hast so plentifully at this
time refreshed our bodies: O
Lord, vouchsafe likewise to
feed our soules, with the spirituall
food of thy holy Word, & Spirit,
vnto life euerlasting. Lord de-
fend & saue thy whole Church:
our gracious King and Queene,
our Noble Prince, the Prince
Palatine of Rhene, and the La-
die Elizabeth his wife; Forgiue
vs our sins, and vnthankfulness,
passe by our manifold infirmi-
ties, make vs all mindfull of our
last ends, and of the reckoning
that wee are to make to thee
therein. And in the meane while
grant

grant vnto vs health, peace, and
truth, in Iesus Christ our Lord,
and onely Sauour.

Or thus,

Blessed bee thy holy Name,
(O Lord) for these thy
good benefits, wherewith thou
hast *refreshed* vs at this time.
Lord forgiue vs all our sins and
frailties; saue and defend thy
whole *Church*, our *King*,
Queene, and royall-*posteritie*,
and grant vs health, peace, and
truth, in Christ our onely Sa-
uour. *Amen.*

Or thus,

VVEe giue thee thanks
(O heauenly *Father*)
for *feeding* our bodies so graci-
ously with thy good creatures,
to this temporall life: beseech-
ing thee likewise to feede our
soules with thy holy Word vn-
to life euerlasting. Defend (O
Lord) thine vniuersall *Church*,

the King, *Queene*, & their roy-
all *Posterity*, and grant vs conti-
nuance of thy grace and mercy,
in Christ our onely Sauour.
Amen.

*The Practise of Piety at
Euening.*

At Euening, when the due time
of repairing to rest approach-
eth, call together againe all
thy Family. Reade a Chapter
in the same manner, that was
prescribed in the Morning.
Then (in the holy imitation
of our Lord, and his Disci-
ples) sing a Psalm. But in
singing of Psalmes, either af-
ter Supper, or at any other
time, obserue these Rules.

Rules to be obserued in singing
of Psalmes.

BEware of singing diuine
Psalmes for an ordinary
recre-

recreation; as doe men of impure Spirits, who sing holy Psalmes, intermingled with profane Ballads. They are Gods Word, take them not in thy mouth in vaine.

2 Remember to sing *Dauids Psalmes*, with *Dauids Spirit*.

Matt. 22. 43

3 Practise Saint Pauls rule: *I will sing with the Spirit, but I will sing with the understanding also.*

1. Cor. 14. 15.

4 As you sing, vncouer your heads, and behaue your selues in comely reuerence, as in the sight of God, singing to God, in Gods owne Words: but be sure that the matter makes more melodie in your hearts, then the Musicke in your Eares: for the singing with a grace in our hearts, is that which the Lord is delighted withall, according to that old Verse:

1. Cor. 11. 4.

Ephes. 5. 19.
Col. 3. 16.

Non vox, sed votum, non musica chordula, sed cor.

*Non clamans, sed amans, psallit
in aure Dei.*

'Tis not the voyce, but vow,
Sound heart, not sounding string:
True zeale, not outward shew,
That in Gods eare doth ring.

5. Thou maist, if thou think
good, sing all the *Psalmes* ouer
in order: for all are most diuine
and comfortable. But if thou
wilt chuse some *speciall psalmes*,
as more fit for some *times*, and
purposes: and such, as by the oft
vsage, thy people may the *easi-*
lier commit to memorie.

Then sing,
In the Morning, *Psal.* 3. 5. 16.
22. 144.

In the Euening, *Psal.* 4. 127.
141.

For mercy after a sinne commit-
ted, *Psal.* 51. 103.

In sicknesse, or heauinesse,
Psal. 6. 13. 88. 90. 91. 137.
146.

When

When thou art conuerted, *Psal.*

30.32.

On the Sabbath day, *Psal.* 19.

92.95.

In time of ioy, *Psal.* 80.98.107.

136.145.

Before Sermon, *Psalme* 1. 12.

147. the 1. and 5. part of the

119.

After Sermon, any *Psalme*,
which concerneth the chiefe
argument of the Sermon.

At the Communion, *Psal.* 22.

23.103.111.113.

For spirituall solace, *Psalme* 15.

19.25.46.67.112.116.

After wrong and disgrace re-
ceiued, *Psal.* 42.69.70.140.

144.

*After the Psalme, all kneeling
downe in reuerent manner, as
is before described, let the
Father of the Family (or the
chiefest in his absence) pray
thus.*

*Evening Prayer for a
Family.*

Eternall God, and most gracious *Father*, wee thine vnworthy Seruants, here assembled, doe cast down our selues, at the *foot-stoole* of thy *grace*, acknowledging that wee haue inherited our *Fathers* corruption, and actually in thought, word and deed, transgressed all thy holy Commandements, so that in vs naturally, there dwelleth nothing that is good: for our hearts are full of secret pride, anger, impatience, dissembling, lying, lust, vanity, prophanesse, distrust, *too much* loue of our selues, and the World; *too little* loue of thee, and thy Kingdome, but empty and voide of faith, loue, patience, and euery spiri-
tuall grace. If thou therefore
shoul-

shouldest but enter into iudgement with vs, and search out our naturall corruption, and obserue all the cursed fruits and effects that wee haue deriued from thence: *Satan* might iustly challenge vs for his owne, and wee could not expect any thing from thy Maiestie, but thy wrath, and our condemnation, which we haue long agoe deserued. But, good Father, for *Iesus Christ* thy deare Sonnes sake, *in whom onely thou art well pleased*, and for the merits of that bitter death and bloody passion, which wee beleue that hee hath suffered for vs: haue mercy vpon vs, pardon and forgive vs all our sinnes, and free vs from the *shame* and confusion which are due vnto vs for *them*, that they may neuer seaze vpon vs to our confusion in this *life*, not to our condemnation in the *world* which is to come. And for as much as

Ma. rh. 3. 17.

Rom. 6. 6.
Phil. 3. 10.

thou hast created *vs* to serue thee, as all other Creatures to serue *vs*: so we beseech thee inspire thy holy *Spirits* into our hearts, that by his illumination and effectuall working, we may haue the inward sight & feeling of our *sins* and naturall corruptions, and that we may not bee blinded in them, through *custom*, as the *Reprobates* are: but that we may more and more loathe them, and bee heartily grieved for them, endeavouring by the vse of all good meanes to overcome and get out of them. Oh let me *feele* the power of *Christs death*, killing sin in our *mortall bodies*; and the *vertue* of his resurrection, raising vp our *soules* to newnes of life. Conuert our hearts, subdue our affections, regenerate our minds, and purifie our nature; and suffer vs not to bee drowned in the streame of those filthie vices & sinfull pleasures of this *time*,
wher-

wherewith thousands are carried head-long to eternall destruction : but daily frame vs more and more to the likenesse of thy Sonne *Iesus Christ*, that in righteousness and true holiness, we may so serue and glorifie thee, that liuing in thy *fear*, and dying in thy *fauour*, wee may, in thine appointed time, attaine to the blessed resurrection of the *iust*, vnto eternall *life*. In the meane while, O Lord, encrease our *faith* in the sweet promises of the *Gospell*, and our repentance from *dead* workes, the assurance of our *hope* in thy promises, our *fear* of thy Name, the *hatred* of all our finnes, and our loue vnto thy Children : especially those whom wee shall see to stand in *need* of our helpe and comfort: That so, by the fruits of *piety*, and a righteous life, we may be assured that thy Holy Spirit doth dwell in vs, and that wee

Rom. 8.19.
Ephes. 4.24.

are

are they children by *Grace* and *Adoption*. And grant vs, good Father, the continuance of health, peace, maintenance and all other outward things : so farre forth, as thy Diuine Wisedome shall thinke meete and necessary for euery one of vs.

And here, *O Lord*, according to our bounden duty, we confesse, that thou hast beene exceeding mercifull vnto vs all, in things of this life : but infinitely more mercifull in the things of a better life, & therefore wee doe here from our very soules, render vnto thee all humble and hearty thanks, for all thy *blessings* and benefits bestowed vpon our soules and bodies: acknowledging thee to bee that *Father of lights*, from whom wee haue receiued all these good and perfect gifts : and vnto thee alone for them, wee ascribe to be due, all glory, honour

nour and praise, both now and euer more. But more especially, we praise thy Diuine Maiestie, for that thou hast defended vs *this day* from all perils and dangers: so that none of those iudgements (which our finnes haue deserued) haue fallen vpon any one of vs. Good Lord, forgiue vs the sins which this day wee haue committed against thy Diuine *Maiestie*, and our *Brethren*: and for Christ his sake, bee reconciled vnto vs for them. And we beseech thee likewise of the same thine infinite goodnesse and mercy, to defend and protect vs, and all that belong vnto vs, this night, from all danger of fire, robberie, terrours of euill Angels, or any other feare or perill, which for our sins might iustly fall vpon vs. And that wee may be safe *under the shadow of thy wings*; we here commend our bodies and soules and

Psal. 78.49

Psal. 91.5.

Gen. 32. 2.
 1. King. 6. 16,
 17.
 Ps. 91. 11, 12.
 Heb. 1. 14.

and all that we haue, vnto *thine* Almighty protection. Lord bleſſe and defend both vs and them from all euill. And whileſt we ſleepe, doe thou, *O Father*, who neuer ſlumbreſt nor ſleepeſt, watch ouer thy Children, and giue a charge to thy *Holy Angels*, to *pitch their Tents* round about our Houſe and dwelling, to *guard* vs from all dangers: That ſleeping *with* thee, wee may in the next morning be wak'ned by *thee*; and ſo being *refreſhed* with moderate ſleepe, we may be the fitter to ſet forth thy *glory* in the conſcionable duties of our callings.

And wee beſeech thee, *O Lord*, to be mercifull likewise to thy whole Church, and to continue the tranquillitie of theſe Kingdomes, wherein we liue, turning from vs thoſe plagues which the *crying finnes* of this Nation doe cry for.

Preſerue

Preserue our Religious King
Iames, from all dangers and
conspiracies; blesse and prosper
the *Queene*, our Hopefull
Prince Charles, the *Princely*
Palsegrawe of Rhene, and the
Gracious *Princesse Elizabeth*,
his deare Wife: all our Magi-
strates & *Ministers*, al that feare
thee, and call vpon thy *name*, all
our Christian brethren and si-
sters, that suffer sicknesse, or any
other affliction or misery: espe-
cially those, who any where do
suffer persecution for the testi-
mony of thy *Holy Gospell*, grant
them patience to beare thy
crosse; and deliuerance, when
and which way it shall seeme
best to thy Diuine Wisedome,
And Lord, suffer vs neuer to
forget our last ends, and those
reckonings, which *then* we must
render vnto *thee*. In health and
prosperity, make vs mindfull of
sicknesse, & of the *euill day* that
is behinde, that these things
may

Luk. 21. 35.

Matth. 25. 3,
Sec.

may not ouertake vs as a *snare*, but that we may in good measure, like *wise Virgins*, be found prepared for the comming of *Christ*, the sweet *Bridegroom* of our soules. And now, Oh Lord, most holy and iust, wee confesse that there is no cause, why *thou* (who art so *much* displeased with Sinne) shouldst heare the *Prayer* of sinners; but for *his* sake onely who suffered for sinne, and sinned not. In the onely mediation therefore of thine *eternall Sonne Iesus*, our Lord and Saviour, we humbly beg these, and all other graces which thou knowest to bee needfull for vs, shutting vp those our *imperfect* requests, in that *most holy* Prayer, which *Christ himself* hath taught vs to say vnto thee, *Our Father, &c.*

Thy grace, O Lord *Iesus Christ*; *thy loue*, O *heauenly Father*; *thy comfort and consolation*, O *holy and blessed Spirit*, be
with

with vs, and remaine with vs this night, and for euer more, Amen.

Then saluting one another, as becommeth *Christians*, who are the *vessels of Grace*, and *Temples* of the holy *Ghost*, let them in the feare of *God* depart every one to his rest : vsing some of the former priuate meditations for Euening.

Thus farre of the House-holders publique Practise of Pietie, with his Family, euery day. Now followeth his Practise of Pietie with the Church, on the Sabbath day.

Meditations of the true manner of practising Pietie on the Sabbath day.

Almighty God will haue himselfe worshipped, not onely in a priuate manner, by priuate persons and Families : but also in a more publique sort, of all the godly ioyned
to-

together in a visible *Church*: that by this meanes he may be knowne not onely to be *God & Lord* of euery *singular* person; but also of the *Creatures* of the *whole vniuersall* World.

Quest. But why doe not we *Christians*, vnder the *New*, keepe the *Sabbath* on the *same* *seuenth* day, whereon it was kept vnder the *Old Testament*?

Matth. 12. 1.
Deut. 18. 18,
19.

I answer: because that our *Lord Iesus*, who is the *Lord* of the *Sabbath*, and whom the Law it selfe commands vs to beare, did alter it from that *seuenth* day, to this *first* day of the *Weeke*, whereon we keepe the *Sabbath*. For the holy Euangelist notes: that our *Lord* came into the midst of the *Holy Assembly*, on the two first dayes of the two weeks immediately following his *Resurrection*, and then *blessed* the *Church*, *breathed* on the *Apostles* the *Holy Ghost*, and gaue them

Ioh. 20. 19.
Vers. 26.

them the ministeriall *keyes*, and power of binding and remitting *sins*. And so it is most probable hee did in a *solemne* manner *euery first day* of the weeke, during the fortie dayes he continued on earth, betweene his *Resurrection* and *Ascension* (for the fiftieth day after, being the first day of the weeke, the Apostles were assembled) during which time, he gaue Commandements vnto the Apostles, and * *spake vnto them those things which appertayne to the Kingdome of God*, that is, instructed them, how they should throughout the Churches (which were to bee conuerted) *change the Sabbath to the Lords day*: the bodily sacrifices of Beasts, to the spirituall sacrifices of praise, prayer, and contrite hearts; the * *Leuiticall Priesthood* of the Law, to the *Christian Ministerie* of the Gospel: the Iewish Temples and Synagogues, to Churches and

* A. & I. 2, 3. Cyril bids vs note, that S. Iohn doth not simply set downe the manner of Christs appearing vnto Thomas, but also the circumstance of the time (*post dies octo*) whence he concludes thus, *Diem igitur octauis Dominicum diem esse necessesse est*. Cyril in Iohan. lib. 12. cap. 58. a Heb. 7. 11. 12. Ephes 4. 8. 11, 12, 13.

and *Oratories* : the *Old Sacraments of Circumcision & Passover*, to *Baptisme* and the *Lords Supper*, &c. as may appeare by the like phrase, *Acts* 19.8. and *Acts* 28.23. *Col.* 4.11. put for the whole *summe* of *Pauls Doctrine*, by which was wrought all these *changes*, where it tooke effect. So that as *Christ* was fortie dayes instructing *Moses* in *Sinai*, what hee should teach, and how hee should rule the *Church* vnder the *Law* : so hee continued fortie dayes reaching his Disciples in *Sion*, what they should preach, and how they should gouerne the *Church* vnder the *Gospell*. And seeing it is manifest, that within those fortie dayes, *Christ* appointed what Ministers should teach, and how they should gouerne his *Church* to the *Worlds end*; it is not to bee doubted, but that within those fortie dayes, hee likewise ordained

Ephes. 4.1.
11, 12.

ordained, on what day they should *keepe* their *Sabbath*, and ordinarily doe the workes of their Ministry, especially seeing that vnder the Old Testament, God shewed himselfe as carefull, both by his Morall and Ceremoniall Law, to prescribe the *time*, as well as the *matter* of his worship. Neither is it a thing to bee omitted, that the Lord,^a who hath times and seasons in his owne power, appointed this *first* Day of the weeke, to be the very day^b wherein he sent downe from Heauen the *holy Ghost* vpon the Apostles, so that vpon that day, they first beganne, and euer after continued the publike exercising of their Ministry, in the ^c preaching of the world, the ^d administration of the *Sacraments*, and the ^e loosning of the sinnes of *penitent* sinners. Vpon these and the like grounds, ^f *Athanasius* plainly affirmeth, that the *Sabbath*

^a A&A.1.7.

^b A&A.2.1,
&c.

^c A&A.2.1,4.

^d A&A.2.38,
41,42.

^e A&A.2.31,39

^f Athan. in
frontispic.
hom. de sent.

bath

barth day was changed by the Lord himselfe.

As therefore our *Communion* is termed the *Lords Supper*, because it was instituted of the Lord, for the remembrance of his death: so the *Christian Sabbath* is called the *Lords day*, because it was ordained of the *Lords*, for the memoriall of his *Resurrection*. And as the Name of the *Lord* honoureth the *one*, so doth it the other. And as the Lord of the Sabbath, by his *royall* prerogatiues, and *irascendent* authoritie, could; so hee had also reason to change the Holy *Sabbath* from the seventh day to *this*, whereon wee keepe it. For, as concerning that seventh day, wee followed the sixe dayes, wherein God finished the Creation; there was no such *precise* institution, or necessitie of sanctifying it perpetually, but such, as by the same authoritie, or vpon greater

g Apoc. i. 10.
The Scripture of the New Testament, giues not this honourable title, to any thing, but onely to the blessed Sabbath and holy Supper. For as hee substituted the Lords Supper in stead of the Pasche: so did he the Lords day, in the Jewish Sabbaths roome.
h 1. Cor. 11. 20.

ter reason & occasion, it might very well be changed and altered vnto *some* other seauenth day. For the Commandement doth* not say, Remember to keepe holy the *seuenth* day, next following the *sixth* day of the creation, or this, or that *seuenth* day: but indefinitely remember that thou keepe Holy a *seuenth* day. And to speake properly, as wee take a day for the distinction of time, called either a day naturall, consisting of 24. houres; or a day artificiall, consisting of 12. houres, from Sun-rising, to Sunne-setting: and withall consider the Sun-*standing still* at noone, in *Ioshuabs* time, the space of a whole day: and the Sunne going backe ten degrees, (*viz.* five houres, almost halfe an artificiall day) in *Ezechias* time: the *Iewes* themselves could not keepe their Sabbath vpon that precise and iust distinction of time, called at the

*H. Wolphii
Chronolog. de
Temp. lib. 2.
cap. 1. pag. 92.
Legis substantia est, sex
diebus terrenis
negotij in-
cumbere, sep-
tima diuino
cultui dare
operam.

Iosh. 10. 13,
13.
2. King. 20. 11

Chrystoph.
Heluic. syst.
const. Theol.
cum Judais
cap. de Sab.

Math. 12. 8.

Isa. 65. 17,
&c.
Isa 66. 22.
Psal. 90. 3.

the first, the seauenth day from the Creation.

Addē hercunto, that in respect of the diuerſitie of *Meridians*, and the *vnequall rising and setting* of the Sunne, euery day varieth in some places a *quarter*, in some *halfe*, in other a *whole* day: Therefore the *Iewish seauenth day*, cannot precisely bee kept at the *same instant* of time, euery where in the World.

Now, our Lord *Iesus*, hauing authority as *Lord* over the *Sabbath*, had likewise now farre greater reason and occasion to translate the Sabbath from the *Iewish seauenth Day*, vnto the *seauenth Day*, whereon Christians doe keepe the Sabbath.

I Because, that by his *Resurrection* from the dead, there is wrought a *new spirituall Creation* of the World: without which all the Sonnes of *Adam* had beene turned to euerlasting *destru-*

destruction, and all the workes of the first Creation had ministred no *consolation* vnto vs.

And in respect of this new spirituall Creation, the Scripture saith, that *a* *Old things are passed away*, and all things are become new: *b* new Creatures, *c* new people, *d* new men, *e* new knowledge, *f* new Testament, *g* new Commandement, *h* new names, *i* new way, *k* new song, *l* new garment, new wine, new vessels, *m* new Ierusalem, *n* new Heauen, and a new Earth. And therfore of necessity there must bee in stead of the old, *a* new *o* Sabbath day, to honour and praise our Redeemer, and to meditate vpon the worke of our Redemption, and to shew the new change of the Old Testament.

3 Because that on this day, Christ rested from al the *suffrings* of his *Passion*, and finished the glorious worke of our *Redemp-*

S

tion.

a 2 Cor. 5. 17

b Gal. 6. 15.

c 1. Pet. 2. 10.

d Eph. 4. 24.

e Col. 3. 10.

f Mat. 26. 28.

g Ioh. 12. 14.

h Apoc. 2. 17

i Heb. 10. 10

k Apoc. 3. 9.

l Luk. 5. 36.

m Apoc. 21.

n 2. Pet. 3. 13.

o Isa. 66. 22.

Heb. 4. 9.

Isa. 58. 13.

Rom. 1. 4.

Apoc. 1. 10.

Ier. 23. 7, 8.

tion. If therefore the *finishing* of the worke of the *first creation*, whereby God mightily manifested himselfe vnto his creature, deserved a Sabbath for to solemnize the memoriall of so great a worke, to the honour of the worker, and therefore calls it *mine holy Day*: much more doth the *new Creation* of the World, effected by the resurrection of *Christ* (whereby hee mightily declared himselfe to bee the *Sonne of God*) deserue a Sabbath, for the perpetual commemoration thereof, to the honor of *Christ*, and therefore worthily called the *Lords Day*: For, as the deliuerance out of the Captiuitie of *Babylon*, being greater, tooke away the name from the deliuerance out of the bondage of *Egypt*? so the day wher-on *Christ* finished the *Redemption* of the world, did more iustly deserue to haue the Sabbath kept on it, than on that day, where-

wherein God ceaseth from *creating* the World. As therefore in the *Creation*, the *first day* wherein it was finished, was *consecrated* for a *Sabbath*: so in the time of *Redemption*, the *first day* wherein it was perfected, must be dedicated to a holy rest: But still a *seuenth day* kept according to Gods morall Commandement. The *Iewes* kept the *last day* of the *Weeke*, beginning their *Sabbath* with the *Night*, when God rested: but *Christians* honour the Lord *better*, on the *first day* of the *weeke*, beginning the *Sabbath* with the *day*, when the Lord *arose*. They kept their *Sabbath* in remembrance of the Worlds *Creation*: but *Christians* celebrate it in *memoriall* of the Worlds *Redemption*: yea, the *Lords Day* being the *first* of the *Creation & Redemption*, puts vs in mind both of the making of the *old* and redeeming of the *new world*.

Gen. 1. 2.
Leuit. 23. 32.
Neh. 13. 19.

Matth. 28. 1.
A& 20. 7. 11.

Exod. 25. 31.

Apoc. 1. 13.

Gen. 32. 28.

As therefore vnder the *Old Testament*, God, by the glory consisting of *seven Lamps*, *seven Branches*, &c. put them in remembrance of the *Creation*, *light*, and *Sabbaths rest*: So vnder the *New Testament*, Christ, the true light of the World, approacheth in the midst of the *Lamps*, and *seven golden Candlesticks*, to put vs in minde to honour our Redeemer, in the light of the *Gospell*, of the *Lords seventh day of rest*. And seeing the *Redemption*, both for *might and mercy*, so farre exceedeth the *Creation*; it stood with great reason, that the greater worke should carry the *honour* of the day. Neither doth the *honourable title* of the *Lords Day* diminish the glory of the *Sabbath*: but rather being added, *augments the dignity* thereof: as the name *Israel*, added vnto *Iacob*, made the *Patriarke* the more renowned.

The

The reason taken from the example of *Gods resting*: from the *worke* of the *Creation* of the *World*, continued in force, till the *Son of God* ceased from the *worke* of the *Redemption* of the *World*, and then the *former* gave place to the latter.

4 Because it was foretold in the *Old Testament*, that the *Sabbath* should be kept (vnder the *New Testament*) on the *first day* of the *week*.

For first, in the *110. Psalme*, which is a *Prophecie* of *Christ*, and his *Kingdome*; it is plainly foretold, that there should bee a *solemne day of Assembling*, wherein all *Christs people* should willingly come together in the *beautie* of *holinesse*. In so much, that *no raine* (of *peace*) shall bee upon those *Families*, that in that *Feast* will not goe up to *Ierusalem*, (the *Church*) to worship the *King, the Lord of Hosts*. Now on what day this holy *Feast*, &

Psal. 110. 3.

Zach. 13. 27.

Assembly should be kept, *David* sheweth plainly, in *Psalm* 118. which was a prophesie of *Christ* as appeares, *Mat.* 21. 42. *Act.* 4. 11. *Eph.* 2. 20. as also by the consent of all the *Jewes*, as *Hierome* witnesseth. Fore-shewing, how *Christ* by his ignominious death, should be as a stone reiected of the Builders, or chiefe Rulers of *Iuda*, and yet by this glorious Resurrection should become the chief stone of the Corner : hee wisheth the whole Church to keepe holy that day, whereupon *Christ* should effect this wonderfull worke, saying, *This is the day which the Lord hath made, let vs reioyce and be glad in it.* And seeing that vpon this day, that which *Peter* saith of *Christ*, appeareth to be true, *That God made him both Lord, and Christ,* *Act.* 2. 36. therefore the whole Church vnder the *New Testament*, must celebrate the *Day of Christ's Resurrection.* *Rabbi Bachay* also saw

Psalm 118. 24.

saw by the fall of *Adam* on the
 sixt day, that on the same day,
the Messias should finish the worke
of Mans Redemption. And allu-
 ding to the speech of *Boaz* to
Ruth, *Sleepe unto the Morning,*
 that *Messias* should rest in his
 graue all their Sabbath day.
 And hee gathereth from that
 speech, *Genesis* 1. on the first
 day, *Let there be light*; that the
Messias should rise on the *first*
day of the Weeke, from death to
 life, and cause the Spirituall
 light of the Gospell to enligh-
 ten the World, that lay in the
 shadow of *darknesse* and death.
 The Hebrew Author of the
 Book, called, *Sedar, Olam, Rab-*
ba, cap. 7. recordeth many me-
 morable things, which were
 done vpon the first day of the
 weeke, as so many types, that
 the chiefe worship of God
 should (vnder the *New Testa-*
ment) bee celebrated vpon this
 Day. As, *that on this Day the*

Zehar vpon
Gen. fol. 21.

H. Brough-
ton. Require
of Consent,
pag. 50, 51.

Ex H. Wol-
phii, Chron.
de Temp. lib.
2. cap. 2.

cloude of Gods Maiestie first sate
 upon his people. Aaron and his
 Children, first executed their
 Priest-hood. God first solemnely
 blessed his people. The Princes of
 his people first offered publikely
 unto God. The first day, wherem
 fire descended from Heauen. The
 first day of the World, of the Yeer,
 of Moneths, of the Weeke, &c,
 All shadowing that it should
 be the first and chiefe Holy-day
 of the New Testament. Saint
 Augustine prooueth by diuers
 places, and reasons, out of the
 Holy Scripture, that the Fa-
 thers, and all the holy Prophets
 under the Old Testament, did
 fore-see and know, that our Lords
 Day was shadow'd by their eighth
 day of Circumcision. And that
 the Sabbath should bee changed
 from the senenth day, to the
 eight, or first day of the Weeke,
 And Iunius out of Cyprian, saith,
 that Circumcision was Comman-
 ded on the eighth Day, as a Sa-
 cra-

Aug. Epist.
 ad Januar.
 119. cap. 13.

Sacramen-
 tum hoc fuit
 diei illius
 octauæ, qua
 Dominus re-
 surrexit ad
 iustificacõe
 nostram, &c.
 ut scribit ad
 Fidum Cy-
 prianus, lib. 3.
 Ep. 10. lun. in
 Gen. 17. 12

crament of the eight day, when Christ should arise from the dead. The Councell *Foro-Julienſe* affirms, that *Eſay* propheſied of the keeping of the Sabbath upon the firſt day of the weeke. If this Myſterie was ſo cleerely ſeene by the Fathers, vnder the ſhadowes of the *Old Teſtament*: ſure, the God of this world hath deeply blinded their mindes, who cannot ſee the truth thereof, vnder the ſhining light of the Goſpell. Therefore this change of the Sabbath day, vnder the *New*, was nothing but a fulfilling of that which was prefigured and fore-propheſied vnder the *Old Teſtament*.

5 According to their Lords minde and Commandement, and the direction of the Holy ghoſt (which alway aſſiſted them in their *Minifteriall* Office,) the Apoſtles in all the Chriſtian Churches (which they planted) ordained, that the Chriſ-
S 5 tians

2^d Cor. 4.4.

a 1. Cor. 16.

1. 2.

b The Syr-
ack transla-
tion hath,

Quoniam

gr. garrus,

no. ficut. fū

cōfendit. Be-

mans. uisiti,

con. diti &

libitu.

The Arabian

translation

also hath

thus: *Non*

con. diti &

bili. u. prout

uerē, diebus

Domini. uisiti

deceat: & Beza

witnesseth,

that in one

ancient

Greeke Co-

pie, there

is read,

τὴν κα-

ταλαιαν,

The Lords

Day added

to euery first

Day, &c.

c 1. Cor. 11.

20, 25, 26.

Itians should keepe the Holy Sabbath, vpon that seuenth day, which is the *first Day* of the weeke; ^a Concerning the gathering for the Saints, as I haue ordayned in the Churches of Galatia, so doe yee also. Euery *first day of the weeke, &c.* ^b when yee come together in the Church (being the Lords Day) to eate the Lords Supper, ^c to remember and shew the Lords death till hee come, &c. In which words, note:

1 That the *Apostle* ordayned this Day to be kept holy: therefore a diuine Institution.

2 That that Day is named the *first day* of the weeke. therefore not the *lewish* seuenth, or any other.

3 Euery *first day* of the weeke: which sheweth a perpetuall.

4 That it was ordayned in the Churches of Galatia, as well

as of *Corinth*, and hee settled one *uniforme order* in all the *Churches of the Saints* : therefore it was *universall*.

5 That the exercises of this *Day*, were * *collections* for the poore (which appeares by *Act. 2.42.* and *Iustin Martyrs* testimonie, *Apolog. 2.*) which were gathered in the holy Assembly after *Prayers*, *Preaching* of the Word, and *Administration* of the Sacrament: therefore it was spirituall.

6 That he will haue the *collection* (though necessarie) remooued, against his comming. lest it should hinder his preaching : but not their holy meeting on the Lords Day ; for it was the time ordayned for the publique worshippe of the Lord, which argueth a necessitie.

And in the same Epistle, *S. Paul* protesteth, that he deliuered them *none other Ordinance*,

or

d i. Cor. 14.
33.

* As the phrase of breaking of bread, comprehendeth all other exercises of religion, *Acts 26.7.* So this phrase of *laying by in store*, comprehendeth all the other exercises of the Sabbath : & why should the Apostle require the collections to be made on the first day of the weeke, but because that on this day the holy Assembly was held in the Apostles time :

1. Cor. 11. 3.
and 15. 12.

1. Cor. 14 37

or doctrine, but *what he had received of the Lord.* In so much that he chargeth them, that *If any man thinke himselfe to bee a Prophet, or spirituall, let him acknowledge, that the things that I write unto you, are the Commandements of the Lord.* But hee wrote vnto them, and ordayned among them, to keep their Sabbath on the *first day* of the weeke, therefore to keepe the Sabbath on *that day*, is the very *Commandement* of the Lord. And how can he be *either* a true Prophet, or haue any grace of Gods Spirit in his heart, who, seeing so cleerly the Lords day to haue been instituted and ordained by the Apostles, wil not acknowledge the keeping Holy of the *Lords Day*, to bee a *Commandement* of the Lord? The *Jewes* confesse this change of the Sabbath, to haue beene made by the Apostle, *Peter Alphon.* in *Dialog. contra Iudeos,*

daos, Tit. 12. They are therefore more blinde and sottish than the *Jewes*, who prophanely denie it.

At *Troas* likewise *S. Paul*, together with seuen of the chiefe Euangelists of the Church, *Sopater*, *Aristarchus*, *Secundus*, *Gayus*, *Timotheus*, *Tichicus*, and *Trophimus*, and all the Christians that were there, kept the Holy Sabbath on the first day of the weeke, in praying, preaching, and receiuing the *Lords Supper*.

Act. 20. 4, 5,
6, &c.

And as it is a thing to be noted, that *Luke* saith not, that the Disciples were sent for to heare *Paul* preach, but the Disciples being come together to breake Bread upon the first day of the weeke, that is, to be partakers of the holy Communion, at what time the *Lords* death was, by the preaching of the Word, shewed, 1 Cor. 11. 26. *Paul* preached vnto them, &c. And that

a Act. 21. 4.
&c.

b Apoc. 1. 10.
Mos Christi-
anus, &c.

It is the mā-
ner of Chri-
stians, to cal
it the Lords
Day, Bede in
Lnc. cap. 41.

that none kept those meetings but Christians, who onely are called Disciples, *Act. 11. 26.* But at *Philippi*, whereas yet there were no Disciples, *Paul* is said to goe on their Sabbath *day*, to the place where the Iewes and their Profelytes were wont to pray, and there preached vnto them, *Act. 16. 12, 13.* So that it is as cleere as the Sunne, that it was the Christians vsuall manner, to ^a passe over the *Jewish* *seuenth day*, and to keepe the Sabbath, and their holy meetings on the *first* day of the weeke. And why doth *S. Iohn* call this the *Lords day*; but because it was a day knowne to be generally kept holy, to the honour of the Lord *Iesus* (who rose from death to life vpon that day) throughout all the Churches which the Apostles planted? Which *S. Iohn* calleth the ^b *Lords day*; the rather to stirre vp Christians to a *thankfull* remem-

membrance of their *Redemption*, by *Christ* his Resurrection from the dead. And with the day, the *blessing* of the Sabbath is likewise translated to the *Lords Day*, because that all the *Sanctification* belonging to this *new World*, is in *Christ*, and from him, conveyed to Christians. And because there cannot come a greater Authoritie, than that of *Christ* and his *Apostles*: nor the like cause, as the *new Creation* of the World: therefore the Sabbath can neuer bee altered from *this* day, to any other, whilest this world lasteth. Adde hereunto, how the *Scripture* noteth, that in the first planting and setting of the *Church*, nothing was done, but by the speciall order & direction of the *Apostles*, 1. *Cor.* 11. 34. 1. *Cor.* 14. 36, 37. *Tu.* 1. 5. *Act.* 15. 6. 24. and the *Apostles* did nothing but what they had warrant for from *Christ*, 1. *Cor.* 11. 23.

Heb. 2. 5.
Heb. 3. 11.
and 5. 9.

To

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^a *Act. 21. 4,*
&c.

^b *Apoc. 1. 10.*
Mos Christianus, &c.

It is the manner of Christians, to call it the *Lords Day*, *Beda in Luc. cap. 41.*

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Heb. 2. 5.
Heb. 3. 11.
and 5. 9.

To

To sanctifie then the Sabbath on the *seventh Day*, is not a ceremoniall Law *abrogated*: but the Morall and perpetuall Law of God *perfected*. So that the same perpetuall Commandement, which *bound* the *Jewes* to keepe the Sabbath on *that seventh day*, to celebrate the *Worlds Creation*, *bindes Christians* to solemnize the Sabbath, on this *seventh day*, in memoriall of the *Worlds Redemption*: for the fourth Commandement, being a *Morall Law*, requireth a *seventh day*, to bee kept holy for euer. And the *Morality* of this, as of the rest of the *Commandements*, is *more religiously* to bee kept of vs vnder the *Gospel*, than of the *Jewes* vnder the *Law*; by how much we (in Baptisme) haue made a more *speciall Covenante* with God, to keepe his *Commandements*: and God hath covenanted with vs, to free vs from

from the *curse*, and to assist vs with his *Spirit* to keepe his Lawes. And that this Commandement of the Sabbath (as wel as the other nine) is *Morall* and *perpetuall*, may plainly appeare by these reasons :

Ten reasons, demonstrating the Commandement of the Sabbath to be Morall.

I **B**Ecause *all* the reasons of this Commandement, are morall and perpetuall : And God hath bound vs to the obedience of *this Commandement*, with more forcible reasons, than to *any* of the rest. First, because he did fore-see, that irreligious *men* would either more carelessly neglect, or more boldly breake this Commandement, than any other. Secondly, because that in the *practise* of *this Commandement*, the keeping of *all* the other consisteth :
which

* Ier. 15. 22.
Ezcc. 20. 19,
20, 21, 24.
Ezech. 23. 38.
Neh. 9. 4.

Ex Bodin.
de Repub.
l. 4. c. 2.

which makes God so often complaine, that *all* his worship is neglected or ouerthrowne, when the *Sabbath* is either neglected or transgressed. It would make a man amazed (saith Mr. *Caluin*) to consider how oft, and with what zeale and protestation, God requireth all (that will be his people) to sanctifie the *seuenth day*: Yea, how the God of mercy, mercifully punisheth the breach of this Commandement with cruell death: as though it were the summe of his whole honour and seruice.

And it is certaine, that hee who makes no conscience to breake the *Sabbath*, will not (to serue his turne) make any conscience to breake any of the other Commandements, so hee may doe it without discredit of his reputation, or danger of Mans Law. Therefore God placed this Commandement in the *middest* of the two Tables, because

cause the keeping of it, is the best helpe to the keeping of all the rest. The conscionable keeping of the Sabbath, is the *Mother* of all Religion, and good discipline in the Church. Take away the Sabbath, and let eue-ry Man serue God *when* hee listeth, and what will shortly become of *Religion*, and that *Peace* and *Order*, which God will haue to bee kept in *his Church*? *The Sabbath day is Gods market-day* for the weeks *promission*, wherein *He* will haue vs to come vnto *him*, and buy of *him* without *Siluer* or *Money*, the *Bread* of Angels, and *Water* of life, the *Wine* of the Sacraments, and *Milke* of the Word to feede our soules: *tried Gold*, to enrich our Faith: *precious Eye-salue*, to heale our spirituall blindnesse: and the *white Rayment* of Christs Righteousnesse, to couer our filthie nakednesse. Hee is not farre from true

1. Cor. 14.
33, 40.

Esa. 55. 1, 2.

Apoc. 3. 18.

James 2.9.

true piety; who makes Conscience to keepe the Sabbath day: but hee who can *dispen*ce with his Conscience to *breake* the Sabbath for his owne profit or pleasure, his heart neuer yet felt, what either the feare of God, or true religion meaneth. For, of this Commandement may that speech of S. James bee verified; *He that sayleth in one, is guilty of all.* Seeing therefore, that God hath fenced this Commandement with so many *morall* reasons, it is euident, that the Commandement it selfe is *morall*.

2 Because it was commanded of God to *Adam* in his *Innocencie*: whilest (holding his happinesse, not by Faith in *Christs Merits*, but by Obedience to *Gods Law*) hee needed no Ceremonie, shadowing the Redemption of Christ. A Sabbath therefore of a *seuenth* day cannot bee simply a Ceremonie,

nie, but an Essentiall part of Gods worship, enioyned vnto Man, when there was but one condition of all men. And if it was necessary for our *first Parents* to haue a *Sabbath Day*, to serue *God* in their perfection; much more neede their *Posterity* to keepe the *Sabbath* in the state of their corruption. And seeing *God himselfe* kept *this day holy*, how can that *man* be holy, that doth wilfully prophane it?

Gen.2.8.

3 Because it is one of the Commandements which *God* spake with his owne mouth, & twice ^a wrote with his *owne* fingers in Tables of stone, to signifie their authoritie and perpetuities. All that *God* wrote, were *morall* and *perpetuall* Commandements, and those are reckoned *tenne* in number. If this were now but an abrogated ceremony, then there were but *nine* *Comandements*. The Ceremoniall

^a Exod.34.1.
&c.

Deut.4.13.

Deut 4.4.

1. Reg. 8. 9.
Heb. 9. 3.

Rom. 5. 17.

Matth. 5. 19.

moniall that were to bee abrogated by Christ, were written all by Moses: But this of the Sabbath, with the other nine, written by God himselfe, were put into the Arke, where no ceremoniall Law was put: to shew that they should bee the perpetuall rules of the Church, yet such as none could perfectly fulfill and keepe, but onely Christ.

4 Because Christ professeth, that hee came not to destroy the morall Law: and that the least of them should not bee abrogated in his Kingdome of the new Testament. Insomuch, that whosoever breaketh one of the least of these tenne Commandements, and teacheth men so, hee should be called the least in the Kingdome of Heauen: that is, hee should haue no place in his Church. Now the Morall Law commandeth one day of seven to bee perpetually kept a Holy Sabbath. And Christ himselfe expresly

expresly mentioneth the keeping of a *Sabbath* among his Christians, at the destruction of *Ierusalem*, about 42. yeeres after his Resurrection. By which time, all the *Mosaicall* ceremonies (except eating of Bloud, and things strangled) whereby a publike Decree of all the Apostles quite abolished, and abrogated in Christian Churches. And therefore Christ admonished his Disciples, to pray that their flight bee not in the Winter, nor on the Sabbath day. Not in the Winter; for that (by reason of the foulness of the wayes & weather) their flight should bee more painefull and troublesome vnto them: not vpon the Sabbath, because it would bee more grienous to their hearts, to spend that Day in toyling to saue their liues, which the Lord had commanded to be spent in holy exercises, to comfort their soules. Now if the sanctifying of

Ag. 15. 20.
21, 24, 28.

Matt. 24. 20.

of the Sabbath, on this day had beene but *ceremoniall*; it had beene no griefe to haue fled on *this day*, no more than on any *other day* of the weeke. But in that *Christ* doth tender so much this feare and griefe of being driuen to *fly on the Sabbath day*: and therefore wisheth his to pray vnto God, to *preuent such an occasion*: he plainly *demonstrates*, that the *observation* of the Sabbath is no *abrogated ceremony*, but a *morall Commandement*, confirmed & established by *Christ* among *Christians*. If you would know the *day* whereupon *Christ* appointed *Christians* to keep the *Sabbath*; *S. Iohn* will tell you that it was on the *Lords day*. *Apo. i. 10* if you wil know on what *day* of the *week* that was, *S. Paul* will tel you, that it was on euery *first day* of the weeke, *1 Cor. 16. 1.*

As *Christ* admonished, so *Christians* pray, and according
to

to their prayers; God (a little before the warres began) warned by an Oracle, all the Christians in *Ierusalem*, to depart thence, and to goe to *Pella*, a little Towne beyond *Jordan*: and so to escape the wrath of God, that should fall vpon that Citie and Nation. If then a Christian should not, without griefe of heart, flie for the safety of his life on the *Lords Day*; with what ioy or comfort can a true Christian neglect the holy exercises of Gods worship in the Church, to spend the greatest part of the *Lords Day* in prophane and carnall sports, or seruile labour? And seeing the destruction of *Ierusalem*, was both a Type, and an assurance of the destruction of the *World*: who seeth not, but that the holy *Sabbath* must continue till the very end of the *World*?

5 Because that all the Ceremoniall Law was enioyned to

T

the

Euseb. hist. Eccles. l. 3. c. 5.

It is probable, that this Oracle was that voyce (*migremus hinc*) which, with an earthquake was heard by night in the Temple, mentioned by *Iosephus, de bello Iudaico, l. 7. cap. 12.*

Mat. 24. 34.

Isa. 56.6.

Nehem. 13.

11. &c.

Ephes. 2. 14

the *Jewes* only, and not to the *Gentiles*: but this Commandement of the holy Sabbath, (as *Matrimony*) was instituted of *God*; in the state of *innocencie*, when there was but *one* state of all men: and therefore enioyned to the *Gentiles*, as well as to the *Jewes*. So that all *Magistrates*, and *Housholders* were commanded, to *constraine* all *Strangers* (as well as their *owne* *subiects*, and *Family*) to obserue the holy Sabbath, as appeares by the fourth Commaundement, and practise of *Nehemiah*. All the ceremonies were a *partition-wall* to separate *Jewes* and *Gentiles*. But seeing the *Gentiles* are bound to keepe this Commandement as well as the *Jewes*; it is euident that it is no *Jewish* ceremony. And seeing the same authority is for the Sabbath that is for *marriage*; a man may as well say, that *marriage* is but a ceremonial Law, as the Sabbath.

bathe. And remember, that where Marriage is teamed but once the covenant of God, because instituted by God in the beginning : So the Sabbath is every where called the Sabbath of the Lord thy God, because ordained by God in the same beginning, both of Time, state, and perpetuity : therefore not Ceremoniall.

The corruption of our nature found in the manifest opposition of wicked men, and in the secret unwillingnes of good men to sanctifie sincerely the Sabbath, sufficiently demonstrateth that the Commandement of the Sabbath is Spirituall and Morall.

7 Because that as God by a perpetuall decree, made the Sun, the Moone, and other lights in the Firmament of Heaven, not onely to diuide the Day from the Night, but also to be for ^a signes, and for ^b seasons, and for ^c dayes, and for ^d yeares : so hee ordain-

Prou. 2.17.

Mat. 19.6.8

Nititur in vetitu. Hor.

Rom. 7. 14.

Gen. 1. 14.

Iob. 9. 9.

Iob. 38. 31.

Amos 5. 8.

^a To distinguish twixt Spring and Harvest,

Summer and

Winter, and

to foreshew

Iudgements

to come,

^b M. cadim

fig. Sacred

times appoin-

ted for Gods

holy worship,

hauing speci-

all significati-

ons and pro-

mises,

^c One of the

seauen dayes

of the weeke

frō the other,

^d Solar, Sab-

bataris and

Iubilee.

Exod. 23. 11

12.

ned in the Church on earth, the holy Sabbath to be not onely the appointed season, for his solemne worship : but also the perpetuall rule, and measure of time. So that as 7. dayes make a weeke, foure weekes a Month, twelue moneths a Yeare : so seauen yeares make a Sabbath of yeares, seauen Sabbaths of yeares a Iubilee : or 80. Iubilees, or 4000. yeares, or after Ezechiell, 4000. Cubits, the whole time of the Olde Testament, till Christ by his Baptisme and Preaching, began the state of the New Testament. Neither can I heere passe ouer without admiration, how the Sacrament of Circumcision, continued in the Church 39. Iubilees from Abraham, to whom it was first giuen, vnto the Baptisme of Christ in Iordan : which was iust so many Iubilees (after Bucholcerus accompt) as the World had continued before from Adam, to the birth of Abraham.

Index Chro.
apud Anno.
Müdi. 1998

braham. *Moses* began his Ministerie in the 80. yeare of his age. *Christ* enters vpon his Office in the 80. *Iubilee* of the Worlds age. *Ioseph* was thirty yeares olde, when he began to rule ouer *Egypt*, *Gen.* 41.46. and the *Leuites* began to serue in the Tabernacle at thirty yeares olde: So *Christ* likewise, to answer these figures, began his Ministry in the thirtieth *Iubilee* of *Moses*, and when hee began to be thirty yeares of age *Luke* 3.23. in the midst of *Daniels* last weeke: and so (continuing his Ministerie on earth Three yeares and a halfe) finished our Redemption, and *Daniels* period, by his innocent death vpon the Crosse. The most of all the great *Alterations*, and strange *accidents*, which fell out in the Church, came to passe either in a *Sabbaticall* yeare, or in a yeare of *Iubilee*. For example:

The seauenty weeks of *Daniel*

T 3

begin-

After Mr.
Robert Pont.
his compu-
tation.

Treatise of
the last de-
caying age
of the
World, pub-
lished Anno
Dom. 1600.
R. Pont. treat.
of the last
age, pag. 17

Ier. 15. 11. 12

Hezr. 1. 1.

beginning the first yeare of Cy-
rus, and the 3439. yeare of the
World, containe so many yeares,
as the World did *Weekes* of
yeares vnto that time : and so
many *weekes* of yeares, as the
World had lasted *Iubilees*. *Daniels* seauenty weekes of yeares,
contayned foure hundred and
ninety single yeares, the World
before that time, 490. *weekes*, or
Sabbaths of yeares. *Daniels* pe-
riod 70. *weekes*, the worlds 70.
Iubilees : So that to comfort the
Church for their 70. yeares Cap-
tiuity, which they had now ac-
cording to *Ieremies* Prophe-
sie, endured in *Babylon* ; *Gabriel*
tels *Daniel*, that at the end of
70. *weekes*, or *Sabbaths* of yeares,
that is, 70. times 7. yeares, or
490. yeares, their eternall re-
demption from Hell, should be
effected by the death of Christ,
as sure as they were now redee-
med from the Captiuity of *Ba-
bylon*. This period of *Daniel*,
con-

containing 70. *Sabbaths*, or 10. *Iubilees* of yeeres; began at the first libertie, granted the *Iewes* by *Cyrus*, in the first yeere of his raigne ouer the *Babylonians*, mentioned, *Hezr. I. I.* and ends iustly at the time that *Christ* died vpon the Crosse. From the death of *Christ*, or the last end of *Daniels* weekes, to the seauenty and one yeere of *Christ*, the World is measured by seauen *seales*, or seauen *Sabbaths* of yeeres; making one complete *Iubilee*. From the end of those seauen *seales*, the World is measured to her end by a 7. *Trumpets*, each containing 245. yeeres (as some coniecture, about 440. yeeres hence, the truth will appeare:) *Enoch*, the seuenth from *Adam*, hauing liued so many yeeres, as there are *dayes* in the yeere; 365. was translated of GOD in a *Sabbaticall* yeere. *Moses* the seauenth from *Abraham*, as another *Enoch*, is buri-

Apoc. 5.
^a Apoc. 8. 2.
 and 9. 7. *Napier*, on the
Apoc. Proposition 6.
 8. 9. and his
 Resolution.

Pont. Of
the last age
of the
World, pag.
12. Buchol.
2. Index Chr.
Brough-
tons con-
sent.

A.M. 1430.
Deut. 34.
Pont. *ibid.*
& Scaliger.
Bucholker.

^aPont. p. 21.
Buch.
Chronol. apud
A.M. 2500.

ed of God, but borne in a *Sabbaticall* yeere of the world, 2373. and in the 777. yeere since the Flood (after *Broughtons* computation) is *saved*, as a new *Noah* in a Reede *Arke*, and liueth a *Builder* of the Church, so long as *Noah* was building the *Arke*, 120. yeeres. The promise was made to *Abraham* in a *Sabbaticall* yeere, being the 2023. of the World. The sixth yeere of *Ioshua*, being 2500. yeeres from the Creation of the World wherein the land was possessed, and diuided among the Children of *Israel*, was a *Sabbaticall* yeere, and the ^a50. *Iubilee* from the Creation of the World. At this yeere *Moses* begins his *Iubilee*; by which (as with a chaine of thirty linkes) hee tyeth the parting of *Canaans* possession to the *Israelites* by *Ioshuah*, to the opening of the Kingdome of *Heauen* to all beleeuers by *Iesus*. And so carrieth

eth the Church of the Iewes, by a ^b ioyfull streame of *Iubilees* from the *Type*, to the *substance*, from *Canaan* to *Heauen*, from *Ioshua* to *Iesus*: for *Christ* at the end of *Moses* thirty *Iubilees*, and the beginning of the 30. yeare of his age, at his Baptisme openeth *Heauen*, and giues the clearest *Vision* of the blessed *Trinity*, that was seene since the world began. And by the silver *Trumpet* of his *Gospel*, proclaimes, according to the *Prophecie* of *Esay*, eternall Redemption to all that repent and beleeue in him.

And the yeare of our Saviour *Christs* birth, being the 3948. of the World, was at the end of a *Sabbaticall* yeare, and the * 564. *Septenario* of the World. *Moses* maketh the common age of all men, to be ten times *seauen*, *Psalme* 90. and euery *seauenth* yeare commonly produceth some notable

T 5 change

^b *Iubilees*, some deuise of *Trumpets* or *Rammes* hornes, wherewith the *Iubilee* was sounded: others from *Jubal* a streame, because they carry vs to the death of *Christ*, the author of our eternall rest & ioy. *Isa.* 61. *Luk.* 4.

* *Pont.* of the last decaying age of the World, pag. 12. 13. 21.

* *Expertum*
est in plerisque
omnibus 63.
annū cum pe-
riculo & cla-
de aliqua ve-
nire, aut cor-
poris morbiq;
gravioris aut
vite interi-
tus, aut animi
egritudinis,
Agelli. lib. I
15. c. 7. Au-
gust. in Ep.
ad Caiū. ne-
potem exultat
se κλιμακ-
τῆσα,
communē se-
niorum omni-
um 63. *clau-*
siss. Bodin.
de Repub. lib.
4. cap. 2.
b Aristotle.
Cicero.
Bernard.
Bocace.
Erasmus.
Luther.
Me'and' hon.
Si m'us.

a change or accident in Mans
 life; And no wonder, for as *Hypocrites* affirmeth, that a Childe
 in his Mothers wombe, on the
seauenth day of his Conception,
 hath all his members finished, and
 from that day groweth to the
 perfection of birth: which is al-
 wayes either the ninth, or *sea-*
uenth Moneth. At *seauen* yeares
 olde, the Child casts his teeth, and
 receiues new. And euery *sea-*
uenth yeare after, there is some
 alteration or change in Mans
 life; especially, at nine times *sea-*
uen, the *Clymaetericke* yeare,
 which by experience is found
 to haue beene fatall to many of
 those learned^b men, who haue
 beene the chiefest Lights of the
 World. And if they escaped
 that yeare, yet most of them
 haue departed this life, in a *Sep-*
tinary yeare. *Lamech* dyed in
 the yeare of his life, 777. *Me-*
thusalem, the longest liuer of the
 Sonnes of men, dyed when he
 began

began to enter his 900. and 70. yeere. *Abraham* died, when he had liued 25. times 7. yeeres. *Jacob* when hee had liued 21. times 7. yeeres. *Dauid*, after he had liued ten times 7. yeeres. So did *Galen*, so did *Petrarch*, who (as *Bodin* noteth) died on the same day of the yeere that he was borne: so did the *Mayden Queene* * *ELIZABETH*, of blessed and neuer-dying memorie, who came into this world, the *Eue of the Nativity of the blessed Virgin Mary*: and went out of this World, on the *Eue of the Annunciation of the Virgin Mary*. *Hippocrates* dyed in his 15. septenarie, *Hierome*, and *Isocrates*, in their 13. *Plinie*, *Bartolus*, and *Cesar*, in their 8. septenarie. And *Iohannes de temporibus*, who liued 361. yeeres, dyed in the 53. septenarie of his life. The like might be obserued of innumerable others. And indeede the whole

* Shee was, she is (what can there more bee said?) In earth the first, in heauen the second Maid.

Bodin.
Bucbolc.

*Climax vite
virorum fere
septenarius,
aut neuena-
rijs. Fæmi-
narum vero
senarijs defi-
nitur, Bodin
de Rep. lib. 4.
cap. 2.*

whole life of a *man* is measured by the *Sabbath*: for, how many yeeres soeuer a man liueth here: yet his life is but a life of *seauen* *dayes*, multiplyed: so that in the number of 7. there is a mysticall perfection, which our vnderstanding cannot attaine vnto.

All which *Diuine* disposition of admirable things, so oft by *seauens*, call vpon vs to a continuall meditation of the blessed *Seauenth-day-Sabbath*, in knowing and worshipping *God* in this life: that so from Sabbath, to Sabbath, we may be translated to the eternall glorious *Sabbath* of rest and blisse, in the life to come.

By the consideration whereof, any man that looketh into the *holy History*, may easily perceiue, that the whole course of the world is drawne, & guided by a certaine *Chaine* of Gods prouidence, disposing all things in number, measure, and waight:

All

All *times* are therefore measured by the *Sabbath*: so that time and the Sabbath can neuer be separated: And the *Angell* sweares, that *this measuring of time* shall continue, till that time shall be no more. And as the Sabbath had his *first institution* in the *first Booke* of the Scriptures, so hath it its *confirmation* in the *last*: and as this Booke doth *authorize* this Day; so this Day *graceth* the Booke: in that the matter thereof was reuealed vpon so *holy* a Day; the *Lords* reuelation vpon the *Lords* day. As well therefore may they pull the Sunne, Moone, and Starres out of the heauens, as abolish the *Holy Sabbath* (Times mete-rod) out of the Church: seeing the Sabbath is ordained in the Church (as well as the Sunne and Moone in the Firmament) for the distinction of times.

8 Because that the whole Church,

H. Wolph.
proem. chron.
Apoc. 10. 6.
Tempus est
rer. in mun-
danum du-
ratio extrin-
secus obser-
uata.

H. Wolph.
Chron. cap. 1.
Tempus cum
mundo cepit,
& una desi-
turum est,
ibid.

Gen. 2. 3.
Apoc. 1. 10.

* Si quid horum tota die per orbē frequentat Ecclesia. Nam hoc quia ita faciendum sit disputare, insolentissime insania est.

Aug. Epist. 118. ad Ian. Synod. Col. part. 9. cap. 9.

Ignat. ad Magnes.

Apo. 0. 2.

Origen. homilia 7. super Exod. 1.

Church, by an * Vniuersall consent, euer since the *Apostles* time, haue still held the commaundement of the *Sabbath*, to be the morall and perpetuall Law of God, and the keeping of the *Sabbath* on the first day of the weeke; to be the institution of *Christ* and his *Apostles*.

The Synode, called *Synodus Colonienfis*, saith, that the *Lords Day* hath beene famous in the Church euer since the *Apostles* time. *Ignatius* Bishop of *Antioch* liuing in *S. Iohns* time, saith, Let every one that loueth *Christ*, keepe holy the *Lords Day*, renowned by his *Resurrection*, which is the *Queene of dayes*, in which death is overcome, and life is sprung up in *Christ*: *Iustin Martyr*, who liued not long after him, sheweth, how the *Christians* kept their *Sabbath* on the *Lords Day*, as we doe. *Origen*, who liued about 180. yecres after *Christ*, shewes the reason why

why the Sabbath is translated to the Lords Day. *Augustine* saith, That the Lords day was declared unto the Church by the Resurrection of the Lord upon that Day. *Et ex illo cœpit habere festiuitatem suam*, and by Christ it was first ordayned to be kept Holy: and in another place, that the Apostles appointed the Lords Day to be kept with all Religious solemnitie, because that upon that day our Redeemer rose from the dead; which also is therefore called the Lords day.

As therefore *David* said of the Citty of God, so may I say of the Lords Day, Glorious thinges are spoken of the day of the Lord: for it was the Birth-day of the world; the first day wherein all Creatures began to haue being. In it, Light was drawne out of darkenesse. In it the Law was giuen on Mount Sinai. In it the Lord rose from Death to Life. In it the Saints came out of their graues,

Epist. ad Ianuar. 119. cap. 13. & ad Cassul. Epist. 86.

Aug. de tem. serm. 251.

Psal. 87. 3. Aug. de temp. ser. 251. & 154. Conc. Const. Can. 8. Wolphius Chron. lib. 1. cap. 10. Muss. B. pont. postil. Dom. Pasch. Math. 27. 52 Codoman. Annal. Anno Mund. 2515.

Iosh. 6. 13.
Apoc. 10. 7.

Aug. ad Ca-
sul. Ep. 86. &
ad Ian. 119.
cap. 19.
Aug. Serm.
temp. 251. &
154. & Con.
6. Constant.
can. 8.

graues, assuring that on it *Christians* should rise to newnesse of life. In it the *Holy Ghost* descended vpon the *Apostles*. And it is very probable, that on the *seauenth Day*, when the *seauen Trumpets* haue blowne, the cursed *Iericho* of this world shall fall, and our true *Iesus* shall giue vs the promised possession of the *heauenly Canaan*.

He that would see the vni-
forme consent of Antiquity,
and practise of the Primatiue
Church in this point, let him
reade *Eusebius Ecclesiasticall hi-
story, Lib. 4. cap. 23. Tertullian,
lib. de Idololatria, cap. 14. Chrys.
Serm. 5. de resurrectione. Consti-
tut. Apost. lib. 7. cap. 37. Cyril. in
Iohan. lib. 12. cap. 58. Of this
judgement are all the sound
new writers: see Fox on the A-
poc. 1. 10. Bucer in Math. 12. 11.
Gualt. in Malach. 3. hom. 23.
Fulke on the Rhemish Testam.*

Apo-

Apo. I. 10. *Chem. Exam. Con.*
Trid. par. 4. de diebus festis.
Wolph. Chronol. lib. 2. cap. 1.

* *Armin. Thes. in 4. precept. and*
 innumerable others. Learned
Iunius shall speak for all. *Quam-*
obrem cum dies dominicus, &c.
 Wherefore seeing the Lords day is
 both by the fact of Christ (viz. his
 resurrection, and often appea-
 ring to his Disciples upon that
 day,) by the example and institu-
 tion of the Apostles, and by the
 continuall practise of the Ancient
 Church, and by the testimonie of
 the Scripture, observed and sub-
 stituted into the place of the Jew-
 ish Sabbath: Ineptè faciunt, they
 doe foolishly, who say that the ob-
 servation of the Lords Day is of
 Tradition, and not from the Scrip-
 ture, that by this meanes they
 might establish the Traditions of
 men. And againe: The cause of
 this change is the resurrection of
 Christ, and the benefit of the resto-
 ring of the Church by Christ,
 the

* Non dubi-
 tamus quin
 variè apud
 Christianos
 Sabbathum
 violetur, non
 abstinendo ab
 ijs quæ alijs
 diebus licita
 sunt. *Armin.*
Iunius. Præ-
lect. in Gen.
 2.3.

the remembrance of which benefit did succcede into the place of the memory of the Creation. Non humana traditione, sed Christi ipsius obseruatione & instituto: Not by the tradition of man, but by the obseruation and appointment of Christ, who both on the day of his Resurrection, and on every eighth day after, vnto his Ascension into Heauen, did appeare vnto his Disciples, and came into their assemblies.

9 Because that the Lord himselfe expoundeth the end of the Sabbath, to be a signe and document for euer, betwixt him and his people, that he is Iehouah, by whom they are sanctified: and therefore must onely of them bee worshipped: and vpon the payne of death, chargeth his people for euer to keepe this memoriall vniolated. But this end is morall and perpetuall: Therefore the Sabbath is morall and perpetuall. What God
bath

Exod. 31. 13

14. &c.

Ezech. 20.

12. 20.

Ezec. 46. 1.

23. &c.

Exod. 35. 2.

Armin. disput. Theolog.
in precep. 4.

Thef. 14.

Act. 10. 15.

hath perpetually sanctified, let no man ever presume to make common or prophane. Vpon this ground it is, that the Commandement tearmes this day, the *Sabbath of the Lord thy God*. And God himselfe calles it, *his Holy day*. And vpon the same ground likewise, the *Olde Testament* consecrated all their *Sabbaths & holy dayes*, to the worship and honour of God alone. To dedicate therefore a *Sabbath* to the honour of any Creature, is grosse *Idolatry*. For the first Table makes it a part of Gods worship, to haue a Sabbath to his honour : So doth *Leuit. 23. 3. 37. 38. &c.* and *Ezech. 20. 20. Neh. 9. 14.* the Sabbath is put for the whole worship of God. And our Sauour teacheth, that *Wee must worship the Lord God onely, Math. 4.* and therefore keepe a Sabbath to the onely honour of God. The holy Ghost notes it as one of *Ieroboams* greatest

Isay 58. 13.

Reade H.
Wolphius
Chrenol. de
Temp. lib. 2.
cap. 4. pag.
118. & cap.
7. pag. 140.
&c.

greatest finnes : That he ordained a Feast from the *deuice of his owne heart*, 1. *King. 12. 33.* And God threatneth to visit *Israell for keeping the dayes of Baalim* : that is, of *Lords*, as *Papists* doe of *Saints*, *Hos. 2. 13.* but saith, that *such forget him*. And so indeed none are lesse carefull in keeping the *Lords Sabbath*, then they who are most *superstitious* obseruers of *Mens Holy-dayes*. The Church of *Rome* therefore commits grosse *Idolatry*.

First in taking vpon her to ordaine *Sabbaths*, which belongs onely vnto the *Lord of the Sabbath* to doe.

Secondly, in dedicating those *Holy-dayes* to the *honour of Creatures*, which in effect is to make them *sanctifying Gods*.

Thirdly, in tying to these dayes, *Gods worship*, *Prayers*, *fasting* and *merit*.

Fourthly, in exacting on these dayes of *Mens inuention*, a greater

greater measure of solemnity and Sanctification, than vpon the *Lords Day*, which is Gods *Commandement*, which in effect is to preferre *Antichrist* before *Christ*. Our Church hath justly abolished all superstitious and Idolatrous Feasts: and onely retains a few Holy-dayes, to the honour of God alone, and easing of Seruants, *Deut. 5. 14.* though long custome forceth to vse the olde names, for *Ciuill* distinction: As *Luke* vsed the prophaine names of *Castor* and *Pollux*, *Act. 28. 11.* and *Christians* of *Fortunatus*, *1. Cor. 16. 17.* *Mercurius*, *Rom. 16. 14.* and *Iewes* of *Mardocheus* day, *2. Machab. 15. 37.*

10 Lastly, the examples of Gods *Iudgements* on Sabbath-breakers, may sufficiently seale vnto them, whose hearts are not seared, how wrathfully Almighty God is displeased with them, who are wilfull prophanners

ners of the *Lords Days*

Num. 5.32.

The Lord (who is otherwise the God of mercy) commaunded *Moses* to stone to death the man, who (of a *presumptuous* minde) would openly goe to gather Sticks on the *Sabbath* day. The fact was small. True: but his sinne was the greater, that (for so small an occasion) would presume to breake so great a Commandement.

2.Mac.27.
28.

Nicanor offering to fight against the *Jewes* on the *Sabbath* day, was slaine *himselfe*, and 35000. of his men.

Cant. Mag-
del. 12. cap. 6

A Husband-man grinding Corne vpon the *Lords day*, had his Meale burned to ashes.

Disp. de tem-
pore, ser. 117

Another carrying Corne on *this Day*, had his Barne, and all his Corne therein burnt with fire from *Heaven* the next night after.

Tho. Can-
triprat. lib. 2
de apib. Tim-
py. admiran.
vindic. diu.
Thea. hist.

Also a certaine Nobleman (prophaning the *Sabbath* vsually in Hunting) had a Childe
by

by his Wife, with a head like a dog, and with eares and chaps, crying like a Hound.

A couetous *Flax-wife* at *Kin-
stat* in *France*, *An. 1559.* vsing
with her *Maids* to worke at her
Trade on the *Lords Day*, it seem-
ed ynto them that fire issued
out of the *Flax*, but did no
harne: the next *Sabbath* it
tooke fire indeede, but was
quickly quenched: but not ta-
king warning by this, the *third*
Sunday after it tooke fire againe,
burnt the house, and so scorched
the wretched woman, with two
of her children, that they dyed
the next day: but (through
Gods mercy) a childe in the
Cradle was taken out of the fire
aliue and vn-hurt.

On the 13. of *January*, *Anno*
Dom. 1582. being the *Lords*
Day, the Scaffolds fell in *Paris-
Garden*, vnder the people, at a
Beare-baiting, so that 8. were
suddenly slaine, innumerable
hurt

*Iohan. Finc.
lib. 3. de Mi-
raculis.*

*Stowes A-
bridge-
ment, Anno*
1582. Discite
iam moniti
Dominum
non temere
Christum.

hurt & maymed. A warning to such, who take *more pleasure* on the *Lords day*, to be in a *Theater* beholding *carnall sports*, then to be in the *Church*, *seruing God* with the *spirituall works of Piety*.

Many fearefull examples of Gods iudgements by fire, haue in our dayes been shewed vpon diuers Townes, where the prophanation of the *Lords Day* hath bin openly countenanced.

Stratford vpon Auon was twice on the same day twelue-moneth (being the *Lords Day*) almost consumed with fire: chiefly for prophaning the *Lords Sabbaths*, and for contemning his word in the mouth of his faithfull *Ministers*.

Tenerton in *Deuonshire*, (whose remembrance makes my heart bleede) was oftentimes admonished by her godly Preacher, that GOD would bring some heavy Iudgement on the Towne, for their horrible prophana-

prophanation of the *Lords* day, occasioned, chiefly, by their Market on the day following. Not long after his death, on the third of *Aprill*, *Anno Dom.* 1598. God (in lesse than halfe an houre) consumed, with a sudden and fearefull fire, the whole Towne, except onely the *Church*, the *Court-house*, and the *Almes-houses*, or a few poore peoples dwellings, where a man might haue secne 400. dwelling-houses all at once on fire; and aboue fiftie persons consumed with the flame. And now againe, since the former Edition of this Booke, on the fifth of *August* last. 1612. (14. yecres since the former fire) the whole Towne was againe fired, and consumed, except some thirty *houses of poore people*, with the *Schoole-house*, and *Almes-houses*: they're blinde, who see not in this, the finger of GOD. GOD grant them grace

Whilst the Preachers cried in the church prophane-nesse. prophanenes, *gaine* would not suffer them to heare: therefore when they cryed fire, fire, in the street, God would not suffer any to help

when it is next built, to change their Market-day, and to remove all occasions of prophaning the *Lords day*. Let other Townes remember, the Tower of *Siloe*, *Luke*. 13. 4. and take warning by their Neighbours chastisements; feare Gods threatenings, *Ier*. 17. 27. and beleue Gods Prophets, if they will prosper. 1. *Chron*. 20. 20.

Many other examples of Gods iudgements might be alleaged: but if these are not sufficient to terrifie thy heart from the wilfull prophanation of the *Lords day*; proceede in thy prophanation: it may be the Lord will make thee the *next example*, to teach others to keepe his *Sabbaths* better.

He punisheth *some* in this life, to signifie how he will plague all wilfull transgressors of his *Sabbaths* at the last day.

Thus wee haue proued, that the Commaundement of the
Sabb-

Sabbath is *Morall*, and that the change of it from the Seauenth to the first day of the Weeke, was instituted by the Authority of *Christ*, and of his *Apostles*. But as in promulgating of the Law, diuers Ceremonies peculiar to the Iewes, were annexed, the rather to binde that people to the more carefull performance thereof, as to the first Commandement, *their deliuerance from Egypt*, shadowing *their redemption from Hell*: to the fift Commandement, *length of dayes in Canaan*, typing *eternall life in Heauen*: to the sixt Commaundement, *Abstinence from blood, and things strangled*, figuring the care to *abstaine from all kinde of Murther*: and to the whole Law, the Ceremony of ** Parch-ment-Lace*, putting them in minde to keepe within the limits of the Law. So likewise to the fourth Commandement ywere added *some Ceremo-*

* Num. 15.
38.

^a Num. 28.
9.10.

^b Exod. 35.
23.

^c Exo. 16. 23

^d Deut. 5. 5

• It was the Sabbath day, on which Moses, and the Children of Israel sang to GOD, when Pharaoh and his Host, were drowned in the Sea.

Exod. 15.
See Trem. & Jun. notes on Deut. 5. 15. and on Exo. 12. 15.

nies which peculiarly belonged to the *Jewes*, and to no other people: as first, the *double* ^a *Sacrifices* appointed for them on the Sabbath day, shadowing how God will be served on the Sabbath, with greater obedience than on the week dayes: Secondly, the ^b *rigid and strict ceasing from making of Fire, dressing of Meate, and all bodily labour*, both ^d *remembring* them of their full deliuerance by *Moses* conduct from the fiery Furnaces, and slavery of *Egypt*, vpon ^c that Day: as also shadowing vnto them the *eternall redemption of their Soules from hell*, by the death of *Christ*: Thirdly, the keeping of the Sabbath vpon the *precise Seauenth day, in order of the Creation*: shadowing to the *Jewes*, that *Christ* by his Death, and resting on *their* Sabbath, in the Graue, should bring them *rest and ease* from the burthen and yoke of the Legall cere-

ceremonies, which neither they, nor their Fathers were able to beare. *Act. 15. 10. Ccl. 2. 16. 17.*

And howsoever in *Paradise* before mans Fall, the keeping of the Sabbath on the seauenth day of the *Creation*, was not a *Ceremonie*, but an *Argument* of perfection : yet after the Fall, it became *Ceremoniall*, and subject to change in respect of the restoration by Christ. As *Mans* life before the Fall, being *Immortall*, became afterwards *Mortall* : and *nakednesse* being an ornament before, became afterwards a *shame* : and *Marriage* became a type of the *Mysticall union* betwixt CHRIST and his *Church*, *Ephes. 6.* And to fulfill the Ceremonies (added for the *Iewes* sake vnto the Sabbath) Christ at his Death rested in the Graue all the *Iewish Sabbath day* ; and by that rest, fulfilled all those *Ceremoniall accessories*. Now, as the

ceasing of the Ceremonies annexed to the 1. 5. and 6. Commandements, and to Marriage, did not abolish those Commandements, and Marriage; nor cause them to cease from being the perpetuall rules of Gods worship, and mans righteousness: no more did the abrogating of the Ceremonies annexed to the Sabbath, abolish the morality of the Commandement of the Sabbath; so that though the Ceremonies be abolished, by the accesse of the Substance; and the Shadow ouershadowed by the Body, (which is *Christ*) yet the holy rest (which was commanded and kept, before either the Iewes were a people, or those Ceremonies annexed to the Sabbath) still continued as Gods perpetuall Law, whereby all the posterity of *Adam* are bound to rest from their ordinary businesse, that they may wholly spend e-
uery

uery *seauenth day* in the solemne worship, and onely seruice of GOD their Creator and Redeemer; but in the substance of the fourth Commaundement, there is not found one word of any Ceremonie.

The chiefe obiections against the morality of the *Sabbath*, are three.

I That of *Paul* to the Galatians, *Yee obserue dayes, and moneths, and times, and yeeres, &c.* But there the Apostle condemnes not the *morall Sabbath*, (which wee call the *Lords day*: and which *he himselfe* ordained according to Christs commaundement, in the same *Churches of Galatia* and *Corinth*, and kept himselfe in other Churches) but hee speakes of the Iewish dayes, and times, and yeeres, and the keeping of the Sabbath on the *seauenth day* from the Creation, which hee termeth *shadowes of things to come*, abolished now

Obiect.

Gal. 4. 10.

1. Cor. 16. 1
and 14. 37.

Act. 20. 7.

Col.2.17.
Leuit.23.
37.38.

by Christ the body : and in the Law are called *Sabbaths* ; but distinguished from the *morall Sabbaths*.

Obiect.2.
Col.2.16.

2 That of *Paul* to the *Colossians* ; *Let no man therefore condemne you in meate or drinke, or in respect of an holy day, or of the new Moone, or of the Sabbath dayes.* But heere the Apostle meaneth the *Jewish* ceremoniall *Sabbaths* , not the *Christian Lords day*, as before.

Obiect.3.
Rom.14.5.

3 That of the same Apostle to the *Romans*, *This Man esteemeth one day above another day; and another counteth euery day alike, &c.*

Rom.15.1.

But *S. Paul* makes no such account : For the question there is not betweene *Iew* and *Gentiles* , but betweene the *stronger* and *weaker* Christians. The *stronger* esteemed one day above another, as appears in that there was a day both commanded, & receiued in the Church, euery

euery where knowne and honoured by the Name of the *Lords Day*. And therefore *Paul* saith heere, that *he that obserued this Day, obserued it vnto the Lord*. The obseruation whereof, because of the change of the *Iewish seauenth day*, some weake *Christians* (as many now a-dayes) thought not so necessary: so that if men (because the *Iewish day* is abrogated) will not honour and keepe holy the *Lords day*, but count it like *other dayes*: it is an argument (saith the *Apostle*) of their weaknes, whose infirmity must be borne, till they haue time to be further instructed and perswaded. Other objections are friuolous, and not worth the answering.

The true manner of keeping Holy the Lords day.

NOW the Sanctifying of the Sabbath consists in

two things : First, In resting from all servile and common businesse pertayning to our naturall life. Secondly, in consecrating that rest wholly to the service of God, and the use of those holy meanes which belong to our spirituall life.

For the first,

I. The servile and common workes, from which wee are to cease, are generally all civill workes from the * least to the greatest.

* Exod. 31.

29.30.

Exo. 31. 13.

14.

More particularly:

First, from all the workes of our calling, though it were Reaping in the time of Harvest.

Exo. 31. 15.

&c.

Exo. 34. 21.

Nehe. 13. 15

Ier. 17. 21.

22. 27.

Secondly, from carrying Burthens, as Carriers doe: or riding abroad for profite, or for pleasure : GOD hath commanded that the Beasts should rest on the Sabbath day, because all occasion of travelling or labouring with them should be cut off from man. GOD giues them that Day a rest, and hee that, without necessity, deprives them,

Deut. 5. 14.

them of their rest on the Lords day: the *groanes* of the poore tyred beasts, shall in the day of the Lord, rise vp in *Iudgement* against him. Likewise such as spend the greatest part of this day in *trimming*, *painting*, and *pampering* of themselves, like *Iesabels*, doing the *diuels* worke vpon Gods day.

Rom.8.22.
Deut.25.4.
1.Cer. 9.9.

Thirdly, from keeping of *Faires or Markets*, which for the most part God punisheth with pestilence, fire, and strange flouds.

Neh.13.15
16.19.

Fourthly, from studying any Bookes or Science, but the holy Scriptures, and Diuinity. For our study must be *to be ravished in Spirit vpon the Lords day*. In a word, Thou must on that day cease in thy calling to doe thy worke: that the Lord by his calling, may doe *his* worke in thee. For whatsoeuer is gotten by *common working* on this day, shall neuer bee *blessed* of the Lord:

Apoc.1.17.

Lord : but it will proue like *Achans* Gold, which being got contrary to the Lords Commandement, brought the fire of *G O D S* curse, vpon all the rest which hee had lawfully gotten. And if *Christ* scourged them out as *theeues*, who bought and sold in his *Temple*, (which was but a *ceremonie* shortly to bee abrogated :) is it to be thought, that he will euer suffer those to escape unpunished (who contrary to his Commandement) buy and sell on the *Sabbath day*, which is his perpetuall Law? *Christ* calleth such, sacrilegious *Theeues*; and as well may they steale the *Communion cup*, from the *Lords Table*, as steale from *G O D*, the chiefeſt part of the *Lords day*, to consume it in their owne *lusts*. Such shall one day finde, the *Iudgements* of *God* heauier than the opinions of *men*.

Fifthly, from all *recreations*,
and

and *sports*, which at other times are lawfull: for if lawfull works be forbidden on this day, much more lawfull sports, which doe more *steale* away our affections from the contemplation of *heavenly* things, than any bodily worke or labour. Neither can there bee vnto a man (that *delighteth* in the Lord) any greater *delight* or recreation, than the *sanctifying* of the *Lords* day. For can there bee any greater ioy for a *person* condemned, than to come to his Prince his house to haue his *pardon* sealed? For one that is deadly *sicke*, to come to a *Physitian* that can *cure* him? Or for a *prodigall* child that fed on the huskes of Swine, to bee admitted to eate the bread of Life, at his *Fathers* Table? Or for him who feares for *sinne* the tydings of death, to come to heare from *G O D* the assurance of eternall life? If thou wilt allow thy selfe, or thy seruant recreation;

Isa. 58. 13.
14.

Psal. 37.

recreation; allow it in the fixe dayes which are *thine*: not on the *Lords day*, which is neither *thine* nor *theirs*. No *bodily recreation* therefore is to be vsed on this day: but so farre, as it may helpe the *soale* to doe more cheerefully the *service of the Lord*.

Sixtly, from *grosse feeding*, *liberall drinking* of Wine, to strong drinke, which may make vs eyther *drowsie*, or *vnapt* to serue God with our hearts and mindes.

Seauenthy, from all talking about worldly things, which hindreth the sanctifying of the *Sabbath*, more than working, seeing one may *worke alone*, but cannot *talke* but with *others*.

He that keepes the *Sabbath*, onely by resting from his *ordinary worke*, keepes it but as a *Beast*. But *rest* on this day, is so farre commaunded to Christians, as it is an *helpe* to *sanctification*:

Eph. 5.18.

19.

Rom. 2.11

Deu. 28.47.

Isa. 58.13.

fication: and labour so farre forbidden, as it is an impediment to the outward and inward worship of God.

If then those recreations, which are lawfull at other times, are on the Sabbath not allowed; much more those that are altogether at all times unlawfull. Who without mourning can endure to see Christians keepe the Lords day, as if they celebrated a feast rather to Bacchus, than to the honour of the Lord Iesus, the Sauour and Redeemer of the World? for hauing serued God but an houre in outward shew, they spend the rest of the Lords day, in sitting downe to eate and drinke, and rising up to play: First; balasting their bellies with Eating and Drinking; and then feeding their lusts with Playing and Dancing. Against which prophanation, all Holy Diuines, both olde and new, haue in their times most bitterly

1. Cor. 10. 7

Exod. 31. 6.
18. 19.

*Melius enim
arare quàm
saltare in
Sabbato,
Aug. in tit.
Psal.91.*

*Act.17.31.
Rom.2.12.
&c.
2.Thes.2.8.
&c.*

bitterly inueighed. In so much, that *Augustine* affirmeth, that it was better to Plough than to Dance upon the Sabbath day.

Now in the name of *Almighty God* (who rested, hauing created Heauen and Earth :) and of his eternall Sonne *Iesus*, the Redeemer of his Church, who shall shortly come, on the dreadfull day of doome, to judge all men according to the obedience which they haue shewed to his Commaundements : I require thee who readest these wordes, as thou wilt answer before the face of *Christ*, and all his Holy *Angels* at that Day, that thou better weigh and consider whether *Dancing*, *Stage-playing*, *Masking*, *Carding*, *Dycing*, *Tabling*, *Chesse-playing*, *Bowling*, *Shooting*, *Beare-baiting*, *Carousing*, *Tippling*, and such other fooleries of *Robin-Hood*, *Morrice-dances*, *Wakes*, and *May-games*, be exercises

ercises that G O D will *blesse* and allow on the *Sabbath day*. And seeing that no action ought to bee done that day, but such as whereby wee either *blesse* God, or looke to *receiue a blessing* from God; how darest thou do those things on that *blessed day*, on which thou darest not to pray to God to bestow a *blessing* on it to thy use? Heare this, and tremble at this, O *prophane youth, of a prophane age!*

O heart all frozen, and void of the feeling of the grace of God! that hauing *euery day* in fixe, *euery houre* in euery day, *euery minute* in euery houre, so tasted the sweete mercie of thy God in Christ, without which thou haddest perished euerie moment! Yet canst not finde in thy corrupt and irreligious heart, to spend in thy Masters seruice that *one day* of the week, which he hath reserued for his *owne* praise and worship! Let
men

*Melius enim
arare quàm
saltare in
Sabbato,
Aug. in tit.
Psal. 91.*

*A. 17. 31.
Rom. 2. 12.
&c.
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men

Laſtan.lib.7.
cap.1.

men in *defence* of their prophaneneſſe, *obiect* what they will; & *anſwere* what the Diuell puts in their mouthes; yet I would wiſh them to remember, that ſeeing it is an ancient Tradition in the Church, that the Lords *ſecond comming* ſhall bee vpon the *Lords day*; how little ioy they ſhould haue, to be ouertaken in thoſe carnall *ſports*, to pleaſe themſelues: when their Maſter ſhould finde them in ſpirituall exerciſes ſeruing him. The prophanest wretch would then wiſh rather to be taken *kneeling* at prayers in the Church, than *ſkipping* like a Goat in a daunce. If this cannot mooue, yet I would wiſh our impure Gallants to remember, that whileſt they thus daunce on the *Lords day*, (contrary to the *Lords Commandment*) they doe but daunce about the *pits brinke*; and they know not which of them ſhall
first

first fall therein. Whereinto being once fallen, without repentance, no greatnesse can exempt *them* from the vengeance of that *great GOD*, whose Commaundement (contrary to their knowledge and Conscience) they doe thus *presumptuously* transgresse. If then Gods Commaundement cannot deterre thee; nor Gods word advise thee: I say no more, but what Saint *Iohn* said before me, * *Hee which is filthy, let him be filthy still.*

For the second.

2 The Consecration of the *Sabbaths* rest consists in performing three sorts of Duties; First, before: Secondly, at: Thirdly, after the publique exercises of the Church.

The duties to bee performed before the publique exercises, are:

1 To give over working be-
time on the *Eve*, that thy bo-
dy may be the more refreshed,
and

Apoc. 12. 11

* This was the last and heauiest curse that Saint *Iohn* wished spirituall *Babylon*.

Apoc. 2. & 3

Isay. 56. 2.
& c. & 51. 13
& c.

and thy minde the better fitted to sanctifie the *Sabbath* on the next day. For want of this *preparation*, thy selfe and thy Seruants being tyred with labour and watching the night before, are so heauie, that when you should bee seruing God, and *hearing what his Spirit saith vnto the Church* for your soules instruction; you cannot holde vp your heads for sleeping: to the *dishonour of God*, the *offence of the Church*, and the *shame of your selues*: therefore the Lord commands vs not onely to *keepe Holy*; but also to *Remember afore-hand the Sabbath day*, to keepe it Holy, by preparing our hearts, and remoouing all busynesse that might hinder vs to *consecrate it, as a glorious Day vnto the Lord*. Therefore where-as the Lord in the *other Commandements*, doth but either *bid* or *forbid*: he doth *both* in this Commaundement, and that with

with a speciall *memorandum*. As if a Maister should charge his seruant to looke well vnto *tenne thinges* of great trust ; but to haue a *more speciall* care to *Remember* one of those Ten, for diuers waighly reasons : should not a faithfull Seruant, that *loues* his Maister, shew a *more speciall* care vnto that thing aboue all other businesse?

Thus *Moses* taught the people ouer-night to *Remember* the Sabbath: and it was a Holy custome among our *fore-Fathers*, when at the ringing to Prayer on the Eue before, the *Husbandman* would giue ouer his labour in the Field ; and the *Tradesman* his worke in the Shop, and goe to Euening Prayer in the Church, to prepare their soules, that their mindes might more chearefully attend *Gods Worship* on the Sabbath-day.

Exo. 16. 23.
&c.

2 To possesse that night thy
vessel

Exod 9.15.

1. Cor. 7.1.

Gen. 22.2.

1. Thel. 4.4.

1. Sam. 21.5

Exo. 19.16.

Psal. 9.12.

Eccles. 4.17

vessell in Holinesse and Honour :
that thou mayest present thy
soule more purely in the sight of
G O D the next morning.

3 To rise vp early in the
morning on the *Sabbath* day.
Be carefull therefore to rise soo-
ner on this day, than on other
dayes : by how much the *service*
of God is to be preferred be-
fore all *Earthly* businesses : For
there is no *Master* to serue so
good as God ; and in the end, *no*
worke shall be better rewarded
than his *service*.

4 When thou art vp, consi-
der with thy selfe, what an *im-
pure* sinner thou art ; and into
what an holy place thou goest
to appeare, before the *most holy*
G O D, who seeth thy heart, and
hateth all impurity and hypocri-
sie. Examine thy selfe therefore
before thou goest to Church,
what *griuous* sinnes thou hast
committed the *Weeke* past ; con-
fesse them vnto God, and ear-
nestly

neestly pray for the pardon and
 forgiuenesse of them, and so re-
 concile thy selfe with GOD in
 Christ. Renew thy *vowes* to walk
 more conscionably, and pray for
 an encrease of those graces
 which thou hast, and a supply of
 those which thou wantest. But
 especially pray, that thou maist
 haue *Grace* to heare the *Word of*
God read and preached with
 profit: and that thou maist re-
 ceiuue the holy *Sacrament* with
 comfort (if it bee Communion
 day) that God by his *holy Spirit*
 would assist the Preacher, to
 speeke something that may kill
 thy sinne, and comfort thy soule:
 which thou maist doe in this or
 the like sort.

Col. 4. 3.

*A Morning Prayer for the
 Sabbath day.*

O Lord most high, O God
 eternall, all whose works
 are glorious, and whose
 Thoughts are very deepe: there
 can

Psal. 91. 1.
 2. 5.

1.Chro.29.
11.&c.

can bee no better thing, than to praise thy Name, and to declare thy loving kindnesse in the Morning, on thy holy and blessed Sabbath-day. For it is thy will and Commaundement, that wee should sanctifie this day in thy seruice and praise: and in the thankfull remembrance, as of the creation of the world by the power of thy Word: so of the redemption of Mankinde by the death of thy Sonne. Thine (O Lord) I confesse, is greatnes, and power, and glorie, and victorie, and praise: for all that is in heauen and earth is thine: Thine is the kingdome, O Lord, and thou excellest as head over all. Both riches and honour come of thee, and thou raignest ouer all, and in thine hand is power and strength; and in thine hand it is to make great, and to giue grace vnto all. Now therefore, O my God, I praise thy glorious Name; that whereas I a wretched sinner, hauing so many

many wayes prouoked thy
Maiestie to anger and displea-
sure ; thou notwithstanding
of thy fauour and goodnesse
(passing by my prophanenesse
and infirmities) hast vouchsa-
fed to adde this *Sabbath* againe
into the number of my dayes.
And vouchsafe , O heauenly
Father , for the merits of *Iesus*
Christ thy Sonne (whose glo-
rious Resurrection thy whole
Church celebrateth this day)
to pardon and forgiue mee all
my sinnes and misdeedes. Espe-
cially , O Lord , * cleanse my
soule from those filthy sinnes,
with the blood of thy most
pure and vndefiled *Lambe*,
Which taketh away the sinnes of
the World. And let thy *Holy*
Spirit more and more subdue
my corruptions , that I may be
renewed after thine owne *Image*,
to serue thee in newnesse of life,
and holinesse of conuersation. And
as of thy mercie , thou hast
X brought

* Here thou
mayst con-
fesse what-
soever sin
of the last
week clogs
thy consci-
ence.
Ioh. 1. 19.

brought mee to the beginning of this blessed day : so I beseech thee , make it a day of *Reconciliation* , betwixt my *sinfull soule* , and thy *Divine Majesty*. Giue mee grace to make it a day of *Repentance* vnto thee , that thy goodnesse may seale it to bee a day of *pardon* vnto mee : and that I may remember , that the keeping Holy of this day , is a commaundement which thine owne *finger* hath written : That on this day , I might meditate on the glorious workes of our *Creation* and *redemption* : and learne how to know and to keepe all the rest of thy Holy Lawes and Commaundements. And when anon , I shall with the rest of the holy Assembly , appeare before thy presence in thy house , to offer vnto thee our *Morning Sacrifice of praise and Prayer* ; and to heare what thy Spirit , by the preaching of thy Word,

Word, shall speake vnto thy Ser-
uant. O let not my finnes stand
as a *Cloud*, to stop my prayers
from *ascending* vnto thee, or to
keepe backe thy Grace from
descending by thy word, into
my heart. I know, O Lord, and
tremble to thinke, that *three*
parts of the good Seed fals vp-
on bad ground : O let not my
heart bee like the *High-way*,
which through hardnesse, and
want of true vnderstanding, re-
ceiues not the Seed, till the euill
one commeth, and catcheth
it away : nor like to the stony
ground which heareth with ioy
for a time, but falleth away as
soone as persecution ariseth for
thy Gospels sake : nor like the
Thorny ground, which by the
cares of this world, and the deceit-
fulnes of riches, choketh the word
which it heareth, and makes it al-
together vnfruitfull : but that
like vnto the good ground, I
may heare thy Word, with an

Math. 13. 7.
& Luk. 8. 25

Col. 4. 3.

Act. 26. 18.

1. Thes. 5. 13.

Heb. 13. 17.

1. Cor. 11.

10.

Ephes. 3. 10.

1. Pet. 1. 12.

honest and good heart, understand it, and keepe it, and bring forth fruit with patience, in that measure that thy Wisedome shall thinke meete for thy glory, and mine euerlasting comfort. Open likewise, I beseech thee, O Lord, the doore of utterance vnto thy faithfull Seruant, whom thou hast sent vnto vs to open our eyes that wee may turne from darknesse to light, and from the power of Sathan, vnto God: that we may receiue forgiveness of sinnes, and inheritance among them which are sanctified by Faith in Christ. And giue me grace to submit my selfe vnto his Ministry, as well when he terrifieth me with Iudgements, as when hee comforteth me with thy Mercies. And that I may haue him in singular loue for his workes sake; because he watcheth for my soule, as he that must giue an account for the same vnto his Master. And
giue

giue me grace to behaue my selfe in the *Holy Congregation* with comelinesse and reuerence, as in *thy Presence*, and in the sight of *thy Holy Angels*. Keepe me from *Drowsinesse* and *Sleeping*, and from all wandering thoughts, and worldly imaginations: Sanctifie my *Memory*, that it may be apt to receiue, and firme to remember those good and profitable Doctrines, which shall be taught vnto vs out of thy Word: And that through the *Assistance* of thy *Holy Spirit*, I may put the same lessons in practise, for my *direction* in prosperity, for my consolation in misery, for the amendment of my life, and the glory of thy Name. And that this day, which *godlesse* and *prophane* persons spend in their owne lusts and pleasures, I, as one of thy obedient seruants, may make my chiefe *delight* to

Isay 66.33.

consecrate it to thy glory and honour, not doing mine owne wayes, nor seeking mine owne will, nor speaking a vaine word ; but that ceasing from the workes of Sinne, aswell as from the workes of mine ordinary calling , I may through thy blessing, feele in my heart the beginning of that eternall Sabbath, which in vnspeakeable ioy and glory I shall celebrate with thy Saints and Angels, to thy praise and worship, in thy Heauenly Kingdome for euermore. All which I humbly craue at thy handes, in the name and mediation of my Lord ; in that forme of Prayer which hee hath taught mee.

Our Father which art in Heauen, &c.

Having thus in private prepared thine owne soule, if thou hast the charge of a Family, call

call all thy *Houſhold* together, reade a Chapter, and pray as in the *Weeke dayes*: but remember ſo to diſpatch theſe *private preparations* and duties, as that thou and thy Family may bee in the Church, before the beginning of Prayers: Elſe your private exerciſes are rather an *hinderance* then a *preparation*. And as thou (and thy Houſhold) doe goe in all *reuerence* towards the Church; let euery one meditate thus with himſelfe.

*Things to be meditated as thou
goeſt to the Church,*

I **T**Hat thou art going to the *Court* of the Lord, & to ſpeake with the great G O D by *prayer*; and to heare his Maieſtic ſpeake vnto thee by his *Word*, and to receiue his *bleſſing* on thy ſoule, and thy *honest labour*, in the *ſixe dayes* laſt paſt.

Pſal. 104. 4.

Psal. 42. 1. 2.

Psal. 49. 10.

Psal. 5. 8.

Gen. 28. 16.

17.

1. Cor. 14. 25.

Psal. 26. 8.

2 Say with thy selfe by the way. As the Hart brayeth for the riuers of water; so panteth my soule after thee, O God. My soule thirsteth for God; euen for the liuing God: When shall I come and appeare before the presence of God? For, a day in thy Courts is better then a thousand other where. I had rather be a doore-keeper in the House of my GOD, then to dwell in the Tabernacles of wickednesse. Therefore I will come into thy House in the multitude of thy mercies, and in thy feare will I worship toward thine holy Temple.

3 As thou enterest into the Church, say, How fearefull is this place? this is none other but the house of God, this is the gate of Heauen. Surely, the Lord is in this place: God is in this people indeede: And prostrating with thy face downeward, being come to thy place, say, O Lord, I haue touched the Habitation of thy

thy House, and the place where thy Honour dwelleth : One thing therefore haue I desired of thee that I will require, euen that I may dwell in thy House all the dayes of my life, to beholde thy beauty, and to visite thy Temple: therefore will I offer in thy Tabernacle Sacrifices of ioy, I will sing and praise the Lord. Hearken vnto my voyce, O Lord, when I cry ; haue mercy also vpon mee, and heare me. Doubtlesse, kindness and mercy shall follow me all the dayes of my life, and I shall remaine a long season in the house of the Lord. And this is that preparation, or looking to our feet, whereto Salomon aduiseeth vs, before wee enter into the House of G O D.

Psal.27.4.

Psal.27.6.

Psal.23.6.

Eccles.4.27.

The second sort of Duties, which are to be performed at the time of the Holy assembly.

1. Cor. 13.

12.

Act. 2. 2. 46.

8. 4. 32.

Eccles. 5. 1.

When Prayers begin, lay aside thine owne priuate Meditations ; and let thine Heart ioyne with the Minister, and the whole Church, as being *one Body of Christ* ; and because that God is the *God of order*, he will haue all things to be done in the Church with *one heart and accord*, and the exercises of the Church are *common and publique*. It is therefore an ignorant pride, for a man to thinke his owne priuate prayers more effectuell then the *publique* prayers of the whole Church. *Salomon* therefore aduiseeth a man not to be *rash*, to vtter a thing in the Church before *G O D*. Pray therefore when the Church *Prayeth*, Sing when they *sing*, and in the acti-
on

on of kneeling, standing, sitting, and such indifferent ceremonies (for the auoyding of scandall, the continuance of charity, and in testimony of thine obedience) * conforme thy selfe to the manner of the Church wherein thou liuest.

Whilest the Preacher is expounding and applying the Word of the Lord, looke vpon him; for it is a great helpe to stirre vp thine attention, and to keepe thee from wandring thoughts: so the eyes of all that were in the Synagogue, are said to bee fastened on Christ whilest hee preached: and that all the people hanged vpon him when they heard him. Remember that thou art there as one of Christs Disciples, to learne the knowledge of Salvation, by the remission of sinnes, through the tender mercie of GOD, Luke 7. 7.

Bee not therefore in the Schoole

Eze. 46. 10.
Psal. 110. 3.

* Cum Romanam venio, Ieiunio Sab-
bato: cum hic
sum, non Je-
iuno. Sic et
tu ad quam
forte Ecclesi-
am veneris
cuius morem
serua, si cui-
quam non vis
esse scandalo,
nec quen-
quam tibi.
Amb. confi.
August. Ep.
ad Ianuar.
Luk. 4. 20.
Luk. 19. 48.

Schoole of Christ, like an idle Boy in a *Grammar Schoole*, that often heareth, but neuer learneth his lesson : and still goeth to *Schoole*, but profiteth nothing. Thou hatest it in a childe : Christ detesteth it in thee. To the end therefore that thou mayest the better profit by hearing, marke :

1 *The coherence and explication of the Text.*

2 *The chiefe summe or scope of the holy Ghost in that Text.*

3 *The division or parts of the Text.*

4 *The doctrines; and in euery doctrine, the proofes, the reasons, and vses thereof.*

A method of all others, easiest for the people (being accustomed thereto) to helpe them to remember the Sermon ; and therefore much wished to be put in practise of all faithfull Pastors, who desire to edifie their people in the know-

knowledge of God, and his true Religion.

If the Preachers method bee too *curious* or *confused*; then labour to remember.

1 *How many things he taught, which thou knewest not before; and be thankfull.*

2 *What sinnes hee reproveth, whereof thy conscience tels thee that thou art guilty; and therefore must be amended.*

3 *What vertues he exhorteth vnto, which are not so perfect in thee, and therefore endeavour to practise them with more zeale and diligence.*

But in hearing, apply euery speech as spoken to *thy selfe* rather by *God* then by *Man*; and labour not so much to heare the wordes of the *Preacher* sounding in thine *care*, as to feele the operation of the *spirit*, working in thy *heart*, Therefore it is said so often, *Let him that hath an eare, heare what*

Isa. 2. 3.

Acts 10 33.

1. Cor. 17.

25.

Gal. 4. 14.

1. Thes. 2. 13

Apoc. 2. 7.

Luk. 14. 32

Luk. 11. 28

b Rom. 15.

16.

c Deut. 33.

3.

d Ioh. 10.

27.

e Ioh. 8. 47.

& 18. 37.

f Luk. 8. 21.

Mark. 3. 35.

what the Spirit speakes to the Church. And, Did not our hearts burne within vs, whilest hee opened vnto vs the Scriptures? And thus to heare the Word, hath a ^a blessing promised thereto. It is the acceptable ^b sacrificing of our selues vnto GOD. It is the ^c surest note of Christs Saints: The ^d truest marke of Christs sheepe: the ^e apparentest signe of Gods Elect: the very blood as it were, which vniteth vs to bee the ^f spirituall kindred, Brethren and Sisters of the Sonne of GOD. This is the best Art of memory for a good hearer.

When the Sermon is ended:

I Beware thou depart not like the nine *Lepers*, till that for thine instruction to sauing health; thou hast returned thanks and praise to God by an *after prayer*, and singing of

a Psalm: And when the blessing is pronounced, *stand up* to receiue *thy part* therein, and heare it, as if CHRIST himselfe (whose Minister hee is) did pronounce the same vnto thee: for in this case it is true; *Hee that heareth you, heareth mee*, and the Sabbath day is *Blessed*, because God hath appointed it to be the Day, *wherein by the mouth of his Ministers, hee will blesse his people, which heare his word, and glorifie his Name.* For though the Sabbath day in it selfe be no more blessed then the other sixe dayes, yet (because the Lord hath appointed it to *Holy uses* aboue others) it doth as farre excell the other dayes of the Weeke: as the *consecrated bread* which we receiue at the *Lords Table* doth the *common bread* which wee eate at our *owne Table.*

Ezec. 46. 10

Luk. 10. 16.

Num. 6. 23.
27.

I If it bee a Communion
day

day, draw neare to the Lords Table, in the *wedding Garment* of a *Faithfull* and *penitent* heart, to be partaker of so Holy a *banquet*.

And when *Baptisme* is to be administred, stay and behold it with all reuerent attention, that so thou maist; First, shew thy *reuerence* to Gods *ordinance*: Secondly, that thou mayest the better consider thine *owne ingrafting* into the visible body of *Christs Church*: and how thou *performest* the *vowes* of thy new *Couenant*: Thirdly, that thou mayest repay thy *Debts* in praying for the Infant which is to be Baptized (as other Christians did in the like case for thee) that God would giue him the *inward* effects of Baptisme, by his *Blood* and *Spirit*. Fourthly, that thou mayest *assist* the Church in praising *GOD* for *grafting* another member into
his

his *mysticall Body*. Fifthly, that thou mayest proue whether the effects of Christs death *killeth* sinne in thee; and whether thou be *raised* to newnesse of life by the *vertue* of his *Resurrection*: and so to be humbled for thy *wants*, and to bee thankfull for his *grace*. Sixtly, to shew thy selfe to be a free-man of Christs *Corporation*: hauing a voyce or consent in the admission of others into that Holy society.

3 If there be any *Collection* for the Poore, freely without *grudging* bestow thine Almes, as God hath *blessed* thee with ability.

1. Cor. 16. 1.
1. Cor. 9. 5.
6. 7. & c.

And thus farre of the duties to bee performed in the holy Assembly.

Now

Now of the third sort of duties after the holy Assembly.

Leuit. 11. 3.

Psa. 119. 11

Mat. 13. 19.

AS thou returnest home, or when thou art entered into thy House, *meditate* a little while vpon those things which thou hast heard. And as the cleane Beasts which chew the cudde; so must thou bring againe to thy remembrance, that which thou hast heard in the Church: And then kneeling downe, turne all to a Prayer, beseeching God to giue such a blessing to those things which thou hast heard; that they may bee a *direction* to thy life; and a *consolation* vnto thy Soule. For till the Word bee made thus our owne, and as it were close hidden in our hearts, wee are in danger lest Sathan steale it away, and wee shall receiue
no

no profit thereby. And when thou goest to Dinner, in that reuerend and thankfull manner before prescribed; remember, according to thine ability, to haue one or more poore Christians, whose hungry bowels may be refreshed with thy meate: imitating Holy *Iob*, who protested that *hee did neuer eate his morsels alone, without the good company of the Poore and Fatherlesse*; that is the Commaundement of CHRIST, our Master, *Luke 14. 13.* Or at leastwise, send some part of thy Dinner to the Poore, who lyes sicke in the backe Lane, without any food. For this will bring a blessing vpon all thy workes and labours; and it will one day more reioyce thy soule, then it doth now refresh his body, when Christ shall say vnto thee, *O blessed Childe of GOD, I was an hungred, and thou*

*Iob 31. 17.
18.*

*Hest. 9. 22.
Deut. 15. 10
&c.*

*Mat. 25. 35.
&c.*

If thou be a priuate mā either performethese holy duties by thy self, or ioyne with some godly Family in the performance of them.

Act. 17. 11.

Heb. 5. 14.

Mat. 26. 30.

Iam. 5. 13.

* Deut. 6. 7.

20.

Heb. 6. 1.

thou gauest me meate, &c. And for as much as thou hast done it for my sake, to the least of these my Brethren, I take it in as good part, as if thou hadst done it to mine owne selfe.

When dinner is ended, and the Lord praised; call thy Family together, examine what they haue learned in the Sermon: commend them that doe well, yet discourage not them whose memories, or capacities are weaker: but rather helpe them; for their will and mindes may be as good. Turne to the Prooves which the Preacher alleadged, and rubbe those good thinges ouer their memories againe. Then sing a Psalme or more: If time permit, thou maist teach and examine them in some part of the Catechisme: conferring euery point with the prooves of the Holy Scriptures. This will both increase our knowledge

ledge, and *sharpen* our memory : seeing by *experience* wee finde, that in euery trade they who are most *exercised*, are euer best *expert*. But in any wise, remember so to dispose all these priuate exercises, as that thou mayest be with the *first* in the holy Congregation at the *Euening exercise* ; where behaue thy selfe in the like Deuotion and reuerence, as was prescribed for the Holy Exercise of the Morning.

Heb. 5. 14.

After *Euening Prayer*, and at thy Supper behaue thy selfe in the like Religious and Holy manner, as was formerly prescribed. And either before, or after Supper, if the season of the yeare and weather doe serue.

Psal. 92. 3. &
19. 2. &c. &
8. 1. 3. &c.
Rom. 1. 19.

I *Walke* into the *Fields*, and meditate vpon the *Workes* of GOD : for in euery *Creature* thou mayest read, as in an open *Booke*, the *Wisedome*, *Power*,
Proui

20.
Presentem
narrat quali-
bet Herba
Deum.

Esay 40. 26

Psal. 8.

Mat. 25. 35.

Iam. 5. 14.

&c.

Providence, and *Goodnesse* of Almighty God. And how that none is able to make all these things in the variety of their *formes*, *vertues*, *beauties*, *life*, *motions*, and *qualities*; but our most glorious God.

2 Consider how *gracions* he is, that made all these things to *serue* vs.

3 Take occasion hereby to stirre vp both thy selfe and others, to *admire* and *adore* his *Power*, *Wisedome*, and *Goodnesse*: and to thinke what *ungratefull* wretches we are, if we will not (in all obedience) *serue* and honour him.

4 If any neighbour be *Sicke*, or in any *heauinesse*, goe to *visite* him: If any be fallen at variance, helpe to reconcile them.

To conclude, *Three sortes* of workes may lawfully be done on the Sabbath day.

I Workes of *Piety*, which either

either *directly* concerne the *Service of God*, though they be performed by *bodily* labour; as vnder the Law, the *Priests* did labour in *killing* and *dressing the sacrifices*, and burning them on the Altar. And Christians vnder the *Gospell*, when they trauell farre to the places of Gods worship, it is but a *Sabbath dayes journey*, like to that of the *Shunamite*, who trauelled *from home*, to heare the Prophet on the *Sabbath day*, because shee had no teaching neere her owne dwelling. And the Preacher, though hee laboureth in the *sweat* of his *browes*, to the *wearying* of his body, yet hee doth but a *Sabbath dayes worke*: For the *holy* end sanctifieth the *worke*, as the *Temple* did the *Gold*, or the *Altar* the gift thereon. Or else such *bodily* labour, whereby the people of God are assembled to his wor-
ship:

Mat. 12. 5.

Acts 1. 12.

2. Reg. 4. 22

Mat. 23. 17.
19.

Num. 10.

2.3.

2.1. Reg. 19

8.

Marke 3.4.

b Math. 17.

13.

c Luk. 13.

15.

d Mat. 12.1.

e Hest. 9.12.

1. Cor. 11.

22.34.

f 1. Cor. 16.1

ship: as the sounding of *Trum-
pets* vnder the *Lam*, or the ring-
ing of *Bels* vnder the *Gospell*.

2 Workes of *Charity*, as to
a saue the life of a man, or b of a
beast, to c fodder, water, and
dresse *Cattell*. To make *honest*
d prouision of meat and drinke,
to refresh our selues, and to
c relieue the poore: to visite the
sicke, to make f *Collections* for the
poore, and such like.

3 Workes of *necessity*, not
fained, but present and imminent,
and such as could not bee pre-
uented before, nor cannot bee
deferred vnto another day. As
to resist the inuasion of *Enc-
mies*, or the robberies of
Theeves, to quench the rage of
Fire, and for *Phisicians* to stanch,
or let bloud, or to cure any o-
ther desperate disease: and for
Mid-wives to helpe women in
labour: *Marriners* may doe
their labour: *Souldiers* being
assailed may fight: and * *Posts*
may

* *Nuncius*
preceps exci-
pitur a Sub-
bato. Iud,
Coment. sup.
Num. 13.1.

may ride for the publique good, and such like. On these or the like occasions, a man may lawfully worke : Yea, and when they are called, they may vpon any of these occasions, goe out of the *Church*, and from the *Holy exercises* of the *Word* and *Sacraments* : provided alwayes, that they bee *humbled*, that such *occasions* fall out vpon *that day* and time; and that they take no *Money* for their *paynes* on that day, but onely for their *stufte*, as in the *fear* of *G O D*, and *conscience* of his Comandement.

When the time of rest approacheth, retire thy selfe to some priuate place: and knowing that in the state of *corruption* no man liuing can sanctifie a Sabbath in that spirituall manner that hee should, but that hee commits many breaches thereof, in his *Thoughts*, *Wordes*, and *Deedes*, hum-

bly craue pardon for thy defects,
and reconcile thy selfe vnto
God, with this or the like *Euening sacrifice.*

*A priuate Euening Prayer for
the Lords day.*

^a Isa. 6. 3.

^b Gen. 18.
27.

^c Heb. 12.
29.

^d Iob 11. 21

^e Psal. 51. 3

^f Zach. 3. 1.
2.

^g 1. Cor. 11
31.



*Holy, ^a holy, holy,
Lord God of Sab-
both! Suffer me,
who am but ^bdust
and ashes, to
speake vnto thy most glorious
Maiestie. I know that thou art
a ^cconsuming fire, I acknow-
ledge that I am but withered
^dstubble. My ^esinnes are in thy
sight, and Sathan ^fstands at my
right hand to accuse mee for
them; I come not to excuse, but
to ^giudge my selfe worthy of all
those iudgements, which thy
Iustice might most iustly inflict
vpon mee a wretched creature,
for my sinnes and transgres-
sion.*

fions. The *number* of them is so great, the *Nature* of them is so grievous, that they make mee seeme *vile* in mine owne eyes; how much more loathsome in *thy sight* ? I confesse they make mee so farre from being worthy to be called thy *Sonne* ; that I am altogether *unworthy* to haue the name of thy meanest *Servant*. And if thou shouldest but recompence mee according to my desert, the earth (as weary of such a sinfull burthen) should open her mouth and swallow mee vp, like one of *Dathans family*, into the bottomlesse pit of Hell. For if thou diddest not spare the *naturall Branches*, those *Angels* of glorious excellency ; but hurledst them downe from the *Heavenly habitations*, into the paines of *Hellish darkenesse*, to bee kept vnto damnation, when they sinned but once against thy

2.Sam.6.22

Luk.15.21.

Psal.106.17

2.Pet.2.4.

Gen. 3. 23.

Rom. 2. 5.

Iob 15. 16.

Maieſty; and didſt expell our firſt *Parents* out of *Paradiſe*, when they did but tranſgreſſe *one* of thy Lawes; alas, what vengeance may I expect, who haue not offended in *one* ſinne onely, *heaping* daily ſinne vpon ſinne, without any true repentance, *drinking iniquity as it were Water*, euer powring in, but neuer powring out any filthineſſe; and haue tranſgreſſed not *One* but *All* thy holy Lawes and Commandements? Yea, this preſent day, which thou haſt ſtraightly commaunded me to keepe Holy, to thy praiſe and worſhip, I haue not ſo Religiouſly kept and obſerued, nor prepared my ſoule in that holineſſe and chaſtity of Heart, as was fit to meeete thy bleſſed Maieſty in the holy Aſſembly of thy Saints. I haue not attended to the Preaching of thy Word, nor to the adminiſtration

tion of thy Sacraments, with that Humility, reuerence, and, Deuotion, that I should. For though I was present at those Holy exercises in my body, yet, Lord, I was ouertaken with much drowfinesse: And when I was awake, my minde was so distracted and carryed away with vaine and worldly thoughts, that my soule seemed to be absent, and out of the Church. I haue not so duely (as I should) meditated with my selfe, nor conferred with my Family, vpon those good instructions which we haue heard and receiued out of thy holy Word, by the publike Ministry. For default whereof, *Sathan* hath stolne the most part of those instructions out of my Heart, and I wretched Creature haue forgotten them, as though they had neuer beene heard. And my Family doth not thriue

in knowledge and sanctification vnder my gouernement as they should. Though I know, where many of my poore brethren liue in want and necessity, and some in paine, and comfortlesse: yet I haue not remembred to relieue, the one with my almes, nor the other with consolations: but I haue feasted my selfe, and satisfied mine owne lusts. I haue spent the most part of the day in *idle talke, vaine sports and exercises*. Yea, Lord, I haue, &c. * And for all these my sinnes, my conscience cries *guilty*, thy Law *condemnes* mee; and I am in thy hand to receiue the *sentence* and curse that is due to the wilfull breach of so holy a commaundement. But what if I am by the *Law* condemned? yet, Lord, thy *Gospell* assures mee that thy mercie is aboue all thy workes: that thy grace

* Here confesse whatsoeuer fault thou hast done that day by omission or commission, and then fetching from thy hart a deep sigh, say,
Plal. 105. 6.
I am. 2. 13.

trans-

transcends thy *Law*; and thy goodnesse delighteth there to *raigne*, where sinnes doe most *abound*. In the multitude therefore of the *mercies* and *merits* of *IESVS CHRIST* my Sauour, I beseech thee, O Lord, (who dispisest not the sighing of a contrite heart, nor desirest the death of a penitent sinner) to pardon and forgiue mee all those my sinnes, and all the errors of this day, and of my whole life; and free my soule from that curse and iudgement which is due vnto mee for them. Thou that diddest iustifie the contrite *Publicane* for foure words of confession, and receiuedst the *Prodigall child* (when hee had spent all the stocke of thy grace) into fauour vpon his repentance: pardon my sinnes likewise, O Lord, and suffer mee not to perish for my transgressions.

Rom. 5. 20.

Eze. 33. 11.

Luke 1. 18.
&c.

Mar. 21. 31.

32.

Iam. 3. 22.

Oh spare mee, and receiue mee into thy fauour againe. Wilt thou (O Lord) reiect me, who hast receiued all *Publicanes*, *harlots*, and *sinners*, that vpon repentance sued to thee for grace? Shall I alone bee excluded from thy mercy? Farre be it from mee to thinke so: for thou art the same God of mercy vnto me, that thou wast vnto them, and *thy compassions neuer faile*. Wherefore, O Lord, deale not with mee after my merits, but according to thy great mercy. Execute not thy seuerer iustice against mee a sinner: but exercise thy long sufferance in forbearing thine owne creature. I haue nothing to present vnto thee for a satisfaction, but onely those *bloudy wounds*, bitter *Death*, and *Passion*, which thy blessed *Sonne*, my onely *Sauour*, hath suffered for mee. *Him* (*in whom onely thou art well pleased*)

pleased) I offer vnto thee for all my sinnes ; wherewith thou art displeased. He my Mediatour , the request of whose blood ; *speaking better things then that of Abel*, thy mercy can neuer gaine-say. Illuminate my vnderstanding , and sanctifie my Heart with thy holy Spirit , that it may bring to my remembrance all those good and profitable lessons, which this day , and at other times haue beene taught mee out of thy holy Word ; that I may remember thy *Commandments* to keepe them, thy iudgements to auoyde them; and thy sweet promises to relye vpon them in time of misery and distresse. And now, O Lord, I resigne my selfe to thy most holy will : Oh receiue me into thy fauour, and so draw me by thy grace vnto thy selfe; that I may as well be thine by loue and imitation , as by cal-

Heb. 12.24.

ling and creation. And giue me grace so to keepe holy thy *Sabbaths* in this life ; as that (when this life is ended) I may with all thy Saints and Angels, celebrate an *eternall Sabbath of ioyes* and praise , to the honour of thy most glorious Name , in thy heauenly Kingdome for euermore. *Amen.*

And then calling thy family together; shut vp the *Sabbath* with the *Meditations* and *Prayers* before prescribed for thy Family. And the Lord will giue thee that night a *more sweet and quiet rest then ordinary*, and prosper thee the better in all the labours of the weeke following.

Thus far of the ordinary Practise of Piety, both in private and publike.

Now

Now followeth the extraordinary
practise of Piety, whereby God
is glorified in our lines.

THe extraordinary Practise
of Piety consists either in
Fasting or Feasting.

I Of the Practise of Piety in
Fasting.

There are diuers kindes of
Fasting: First, a constrained Fast,
as when men either haue not
foode to eate, as in the ^a Fa-
mine of *Samaria*: or hauing
food, cannot eate it for *beau-*
nesse or *sicknesse*, as it befell them
who were in the ^b Ship with
Saint Paul. This is rather *Fa-*
mine then *Fasting*.

Secondly, *A naturall Fast*,
which wee vndertake *Physically*
for the health of our body.

Thirdly, *A civil Fast*, which
the Magistrate enioyneth for
the better maintenance of the
Common-wealth; that by vsing

Fish

Ieiunium.

¹ *Coactum.*

² *2. Kin. 6.*

^{26.}

^b *Act. 27.*

^{33.}

² *Physicum.*

Nihil pericu-
losius habitu-
dine corporis
extreme bo-

na: detrahen-

da sunt ergo

per ieiunium

redundantia,

ne natura suo

pondere fra-

cta succum-

bat. Basil.

hom. 1.

³ *Politicum m.*

Fish as well as flesh, there may be greater plenty of both:

4 *Miraculosum.*

Fourthly, *A miraculous Fast*, as the forty dayes fast of *Moses* and *Elias*, the types; and of *Christ* the substance. This is rather to be admired, then imitated.

5 *Quotidianum.*

Fifthly, *A daily Fast*, when a man is carefull to vse the creatures of God with such moderation, that he is not made heavier, but more chearefull, to serue God, and to doe the duties of his calling. This is specially to be obserued of Ministers and Iudges.

6 *Tim. 3.3.*

Tit. 2.3.

Pro. 31.4.5.

6. *Religiosum.*

2. *Cor. 6.4.*

6.

Sixtly, *A religious Fast*, which a man voluntarily vndertakes to make his body and soule the fitter to pray more seruently vnto God, vpon some extraordinary occasion. And of this Fast only wee are to treat. The *Religious Fast* is of two sorts, either private or publique.

1. Of a priuate Fast.

That wee may rightly performe a priuate Fast, foure things are to be obserued; first, the *Author*: secondly, the *Time* and *Occasion*: thirdly, the *Manner*: fourthly, the *ends* of priuate Fasting.

1. Of the *Author*.

The first that ordained Fasting was God himselfe in *Paradise*: and it was the first *Law* that God made, in commaunding *Adam* to abstiane from eating the forbidden fruit. God would not pronounce nor write his *Law* without *Fasting*; and in his *Law* commaunds all his people to *Fast*. So doth our Sauiour *Christ* teach all his *Disciples* vnder the *New Testament* likewise. By religious *Fasting* a man comes nearest the life* of *Angels*, and to doe Gods

*Ieiunium in Paradiso prescriptum est: reuerere igitur ieiunij cantem. Basil. hom. cap. de ieiun. Exod. 19.3. Leuit. 23. Mat. 6. 17. and 9. 15. * Qui ieiunat, Angelorum ritu uiuit, & dum paucissimis contentus est, similitudinem cum illis asseduitur. Basil. hom. de Iciu.*

*Natura os
paruum, &
guttur arctū
hominī dedit.*

*Gods will on earth, as it is done in
heaven. Yea, Nature seemeth to
teach man this duty, ingiuing
him a little mouth, and a nar-
rower throat, for Nature is con-
tent with a little, Grace with
lesse. Neither doth Nature and
Grace agree in any one acte bet-
ter then in this exercise of re-
ligious Fasting; for it strength-
neth the memory, and cleareth
the minde, illuminateth the un-
derstanding, and brideleth the
affections; mortifieth the flesh,
and preserueth chastitie; pre-
uenteth sicknesse, and continu-
eth health; it deliuereth from
euils, and procureth all kinde
of blessings.*

*Quamdiu
ieiunauit A-
dam in Pa-
radiso fuit,
commedit, &
eiecius est.
Hieron.*

By breaking this Fast, the Ser-
pent ouerthrew the first Adam,
so that hee lost Paradise: But
by keeping a Fast, the second A-
dam vanquished the Serpent,
and restored vs into Heaven:
Fasting was shee who couered
Noah safe in the Arke, whom

In-

Intemperance vncouered , and left stark naked in the *Vineyard*. By fasting, *Lot* quenched the flame of *Sodome*, whom drunkenness scorched with the fire of *Incest*. Religious *Fasting*, and talking with God, made *Moses* face to shine before men, when *Idolatrous eating and drinking* caused the *Israelites* to appeare abominable in the sight of God. It rapt *Elias* in an *Angelicall Coach* to *Heauen*; when voluptuous *Ahab* was sent in a bloody *Chariot* to hell. It made *Herod* belecue that *John Baptist* should liue after death by a blessed *resurrection*; when after an *intemperate* life, hee could promise nothing to himselfe, but eternall death and *destruction*. O *Diuine Ordinance*, of a *diuine Author*!

2 Of the Time.

The holy Scripture appoints no *Time* vnder the New Testament to fast: but leaues it vnto Chri-

*Preceptū esse
ieiunium vi-
deo quibus
autem diebus
non oporteat
ieiunare, &
quibus opor-
teat precepto
Domini vel
Apostolorum
non inuenio
definitum.*

*Aug. ad Cas-
sulan, Ep. 86.
Indifferenter
ieiunandū, ex
arbitrio, nō ex
imperio noue
discipline, pro
temporibus,
& causis u-
nius cuiusq;.*

*Tert. aduers.
Psych. Mont.
heriticus pri-
mus erat qui
ieiuniorū le-
ges prescrip-
sit. Euf. Eccl.
hist. li. 5. c. 18
ex Appoll.*

a Len. 23. 32

Iosh. 7. 6.

2. Sam. 3. 3.

b Hest. 4. 16.

Christians owne free choyse, *Rom. 14. 3. 1. Cor. 7. 5.* to fast as occasions shall be offered vnto them, *Math. 9. 15.* As when a man becomes an humble and earnest suiter vnto God for the pardon of some grosse sinne committed; or for the preuention of some sinne, whereunto a man feeles himselfe by *Sathan* sollicitated: or to obtaine some speciall blessing which he wants: or to auert some *Iudgement* which a man feares, or is already fallen vpon himselfe or others: or lastly, to subdue his *Flesh* vnto his *Spirit*, that hee may more chearefully poure forth his soule vnto God by Prayer. Vpon these occasions a man may fast a ^a Day or ^b longer, as his occasion requires, and the Constitution of his body, and other needfull affaires will permit.

3 Of the manner of a private Fast.

The true manner of performing

ming a *private* Fast, consists partly in *outward*, partly in *inward* actions.

The outward actions are, to abstaine, for the time that we fast : First, from all *worldly businesse* and *labour*, making our *Fasting day*, as it were a *Sabbath day*, *Leu. 23. 28.* For *worldly businesse* will distract our mindes from holy *devotion*.

Leuit. 23. 28. 36.
1ocl. 1. 14.
& 2. 15.

Secondly, from all *manner of food*, yea, from *bread* and *water*, so farre as health will permit : 1. That so we may acknowledge our owne *indignity*, as being *vnworthy* both of *life* and all the *meanes* for the maintenance thereof. 2. That by afflicting the body, the soule which followeth the *constitution* thereof, may be the more *humbled*. 3. That so wee may take a *godly reuenge* vpon our selues, for abusing our *liberty* in the vse of Gods creatures.

2. Sa. 3. 35
Ezra. 10. 6.
Dan. 10. 3.
Ester 4. 16.
Acts 9. 9.

1. Cor. 7. 1

4. That

4. That by the *hunger* of our *bodies*, through want of these *earthly things*, our *soules* may learne to hunger more eagerly after *spirituall* and heauenly foode. 5. To put vs in minde, that as wee abstaine from foode, which is *lawfull*, so we should much more abstaine from ** Sinne*, which is altogether *unlawfull*.

* *Quid prodest vacuare corpus ab escis, & animā replere peccatis?* Aug. de temp. Ser. 46.

^f Exo. 33. 5. 6.

^g Hest. 4. 1. 2

Jonas 3. 5. 6

Joel 1. 13.

Mat. 11. 21

Thirdly, from good and costly ^f *Apparell*; that as the *abuse* of these, puffes vs vp with *pride*; so the laying aside their *lawfull* use may witness our *humility*. And to this end in ancient times they vsed (especially in publike Fasts) to put ^g on *sack-cloath*, or other *course apparell*. The equity heereof still remaineth; especially in *publike fasts*, at what time to come into the Assembly with *starched bands*, *crisped haire*, *brave apparell*, and decked with *flowers* or *perfumes*, argueth a soule that is neither hum-

humble before God, nor euer knew the true vse of so holy an exercise.

Fourthly, from the full *measure* of ^h *ordinarie sleepe*: That thou maist that way also *humble* thy body; and that thy soule may *watch* and *pray*, to bee prepared for the comming of *Christ*. And if thou wilt breake thy sleepe earely and late for *worldly gaine*, how much more shouldst thou doe it for the *seruice of God*? And if *Abab* (in imitation of the godly) did in *his fast* lie in *sackcloath*, to break his sleepe by night; what shall wee thinke of those who on a *Fasting-day* will yeeld themselves to sleepe in the open *Church*?

Fiftly and lastly, from all *outward pleasures* of our senses. So that as it was not the *throat* onely that *sinned*, so must not the *throat* onely bee *punished*: and therefore we must ende-

2.Sam.12.

16.

Ioel 1.13.

Hest.4.3.

1.Kin.21.27

* Si sola gula peccauit, sola ieiunet, & sufficit: Si uero peccauerunt et membra cetera, cur non ieiunent & ipsa? Bern. Serm. Quadrag. 3.

endeauour to make our eyes (as at all times, so) especially on that day to fast from *beholding vanities*: our *Eares* from hearing *Mirth* or *Musicke*, but such as may mooue to *Mourne*: our *Nostrils* from pleasant *smells*, our *Tongues* from *lying*, *dissembling*, and *slaundering*: yea, the use of the *Marriage-bed* must be omitted in a Religious reuerence of the *Diuine Maiesty*: That so *nothing* may hinder our true humiliation, but that all may be *signes* that we are *unfeignedly* humbled. Thus much of the *outward* manner.

2 The *inward* manner of *Fasting* consists in two things,
1. *Repentance*. 2. *Prayer*.

Repentance hath two parts.

1. *Penetency* for sinnes past.

2. *Amendment* of life in time to come.

This *Penetencie* consists in 3. things. First, an inward *insight* of sinne, and *sense* of misery.

μεταμέ-

λεια.

μετανοια.

fery. Secondly, a *bewayling* of thy vile estate. Thirdly, an *humble* and *particular* Confession of all thy knowne finnes.

I Of the inward insight of sinne, and sense of misery.

This sense and insight will be effected in thee : First, by considering thy finnes, especially thy grosse finnes, according to the Circumstances of the time when, place where, manner how, and person with whom it was committed. Secondly, the Maiesty of GOD against whom it was done ; and the rather, because thou diddest such things against him since he became a *Father* vnto thee, and bestowed so many sweet *blessings* in bountifull manner vpon thee. Thirdly, in considering the *Curses* which God hath threatned for thy sinne : how grieuously God hath plagued others for the same fault, and how that no *meanes* in Heauen

OR

* Mar. 9. 15.
 Can the
 Children
mourne ?
 then shall
 they fast :
 And Marke
 and Luke
 for *mourne*,
 haue fast.
 Examples
 Psal. 6. & 22
 & 38. & 79.
 & Ieremies
 Lament.
 Ioel. 2. 17.
 17.

or Earth could deliuer thee from being eternally damned for them; had not the Sonne of God so louingly dyed for thee. Lastly, that if God *loues thee*, hee must *chasten thee* ere it bee long, with some grieuous affliction, vnlesse thou doest *preuent* him by speedy and vnfeigned repentance. Let these and the like considerations, so *pricke thy Heart* with sorrow, that *melting* for remorse within thee, it may be dissolved into a *Fountaine of teares*, trickling downe thy mournfull cheekes. This mourning is the beginning of *true Fasting*; and therefore oft times * put for *fasting*, the first and principall part, for the whole action.

2 Of the bewayling of thine owne estate.

Bewayling or lamentation, is the pouring out of the inward mourning of the heart, by the outward meanes of the voice, and
 teares

teares of the eyes. With such filiall earnestnesse and importunity in prayer, is our heavenly Father well pleased. Nay, when it is the *fruits* of his Spirit, and the *effects* of our faith, hee cannot bee displeased with it. For if hee heard the *moanes* which *extremity* wrung from *Ismael* and *Hagar*; and heareth the crie of the *young Ravens*, and roaring of *Lions*; how much rather will hee heare the *mournfull lamentation* which his *owne children* make vnto him in their *misery*?

3 Of the humble confession of sinnes.

In this action thou must deale *plainely* with God, and acknowledge *all the sinnes thou knowest*, not onely in generall, but also in *particular*: this hath beene the manner of all Gods children in their Fasts: first, because that without *Confession* thou hast no *promise* of

Ier.31.18.
19.20.

Gen.11.17.

Iob 39.3.
Psal.147.
Psal.104.11

1.Sam.7.
Eze.9.&c.
Dan.6.
Nehem.1.

Pro. 28. 13.

Pl. 32. 3. & c.

Psal. 51. 4.

1. Ioh. 1. 7. 9

of mercie or forgiuenesse of finnes. Secondly, that so thou mayst acknowledge God to be *iust*, and thy *selfe vnrighteous*. Thirdly, that by the *numbring* of thy sinne, thy heart may bee the *more humbled* and pulled downe. Fourthly, that it may appeare, that thou art *truly penitent*: for till God hath giuen thee grace to repent, thou wilt be *more ashamed* to confesse thy fault, then to *commit* thy sinne. The *playner* thou dealest in this respect with God, the more *graciously* will God deale with thee: for if thou *doest acknowledge* thy finnes, God is *faithfull* and *iust* to *forgiue* thee thy finnes: and the *bloud* of Iesus Christ his Sonne shall *cleans*e thee from all thy finnes.

To helpe thee the better to performe these three parts of penitencie, thou mayest diligently read such Chapters and portions of the holy Scriptures,

tures as doe chiefly concerne thy particular finnes: that thou mayest see Gods curse & iudgements on others for the like finnes, and bee the more humbled thy selfe.

Thus farre of the first part of Repentance, which is penitencie.

The other part, which is Amendment of life, consists; First, in deuout Prayer: Secondly, in deuout Actions.

This deuout Prayer, which we make in time of Fasting, is either Deprecation of euill, or craving needfull good things.

Deprecation of euill, is, when thou beseechest GOD, for Christ thy Mediators sake, to pardon vnto thee those finnes which thou hast confessed; and to turne from thee those iudgements which are due vnto thee for thy finnes; And as Benhadad, because hee heard, That the King of Israel was mercifull, prostrated himselfe vnto him

Z

with

Gen. 18.

πρὸς τὸν

Χρ.

1. Kin. 20. 31

Psal. 50. 15.

with a *Rope about his necke*; so, because thou knowest that the *King of heauen is mercifull*, cast downe thy selfe in his presence, in all *true signes* of humiliation (especially, seeing he calleth vpon thee to come vnto him in thy troubles) and doubtlesse thou shalt finde him most *mercifull*.

Phil. 4. 6.

The *Craving of needfull good things*, is, First, a feruent and faithfull begging of God, to seale by his spirit in thy heart, the assurance of the forgiuenesse of all thy sinnes. Secondly, to *renew* thy heart by the *Holy Ghost*, so that *sinne* may daily decay, and *righteousnesse* more and more *increase* in thee. Lastly, in desiring a supply of *faith, patience, chastitie*, and all other graces which thou *wantest*: and an increase of those which GOD of his mercie hath bestowed vpon thee *already*.

1. Tim. 5. 5.

Thus

Thus farre of Prayer in Fasting.
The deuout Actions in Fasting,
are two. First, *Auoyding euill.*
Secondly, *Doing good.*

I Of auoyding euill.

The *Abstinence from euill*,
is that which is chiefly signi-
fied by the *Abstinence from*
food, &c. and is the chiefe end
offasting, as the *Nininites* very
well knew. *A day of fast, and*
not fasting from sinne, the Lord
abhorreth. It is not the *vacuity*
of the stomacke, but the **pu-*
rity of the Heart that God re-
specteth : If therefore thou
wouldest haue God to turne
from thee the *euill* of affliction ;
thou must first turne away
from thy selfe the *euill* of trans-
gression. And without this
fasting from *euill*, thy *Fast* fa-
uours more noysome to G O D,
then thy *breath* doth to *Man*.
This made God so often to re-
iect the Fast of the *Iewes*. And
as thou must endeauour to

Ion. 3. 8. 10.

* *Pulchrum est*
corporis ieiun-
ium, cum sit
animus à vi-
tijs ieiunans.

Hier. ad Ce-
lant. Epi. 14.

Ieiuna à ma-
lis actibus, ab-
stine à malis
sermonibus,
contine à co-
gitationibus
peffimis.

Cyril. in

Leu. cap. 10

Isa. 58. 2. & c

Zach. 7. 5. 7

Non possum
ferre Inqui-
tatem & in-
terdictionem.

Isa. 1. 13.

bibere, & ira
inebriari?

Carnibus non
vesci, & de
ore omni esca
fordidius e-
gredi male-
dictum aut
mendauctum?

Max. Epist.

Qui cibis
abstinent, &
mala agunt,
demoni imi-
tantur, qui-
bus culpa ad-
est, & cibis
deest, Isidor.

* Vis oratio-
nem tuam

non are ad co-

lum? Fac illi

duo alia te-

num & E-

phino in a. n.

Aug.

olution by the assistance
Gods grace, neuer to commit
those finnes againe. For what
shall it profit a man by Absti-
nence to humble his body, if
his minde swell with pride? Or
to forbear Wine and strong
Drinke; and to be drunke with
wrath and malice? Or to let no
flesh goe into the belly; when
lies, flanders, and ribauldrie
(which are worse then any
meat) comes out of the mouth?
To abstaine from meat, and to
doe mischief, is the Daniels story,
who doth euill, and is euill hun-
gry.

2. Of doing good workes.

The good workes which as
a Christian thou must doe every
day, but especially on thy Fast-
day.

a good Conscience, and in the
sight of God.

Secondly, the *workes of Cha-
rity* towards *our Brethren*,
are, *forgiving wronges, remitting
debts* to the poore that are not
well able to pay : but especi-
ally in *giving Almes* to the
Poore, that want reliefe and
sustenance : Else we shall * vn-
der pretence of *Godliness*, pra-
ctise *Miserableness*; like those,
who will pinch their owne bel-
lies to defraud their labouring
Servants of their due allow-
ance. As therefore Christ ioy-
ned *Fasting, Prayer, and Almes*,
together in *Precept*; so must
thou ioyne them together,
like *Cornelius*, in *Practise*.
And therefore be sure to giue

Isa. 58. 6. &c
Zac. 7. 9. 20.

* Qui iei-
nat ut pere-
at, non a. d. dei
gloriam ieiun-
at, sed sub-
stantia sua
percit.

Chr. so. in
Math.

Math. 6.
Act. 10. 30.

* *Quid prodest ieiunari corpus abstinentia, si animus intumescit superbia? Vinum non bibere, & ira inebriari?*

Carnibus non vesci, & de ore omni esca sordidius egredi maledictum aut mendacium?

Max. Epist.

Qui cibis abstinent, & mala agunt, demones imitantur, quibus culpa adest, & cibis deest, Isidor.

* *Vis orationem tuam*

volare ad celum? Fac illi duas alas Ieiunium & Elixationem.

Aug.

auoyde all sinne ; so especially that sinne wherewith thou hast prouoked God, either to shake his rodde at thee, or already to lay his chastening hand vpon thee. And doe this with a resolution, by the assistance of Gods grace, neuer to commit those sinnes againe. For what shall it profit a man by *Abstinence* to humble his body, if his minde swell with pride? Or to forbear *Wine* and strong *Drinke*; and to be drunke with *wrath* and *malice*? Or to let no *flesh* goe into the belly; when *lies*, *flaunders*, and *ribauldrie* (which are worse then any meat) comes nut of the mouth? To abstaine from *meat*, and to doe *mischiefe*, is the *Diuels* fast, who doth euill, and is ever hungry.

2 Of doing good workes.

The good workes which as a *Christian* thou must doe every day, but especially on thy *Fast*.

ing day; are either the *workes of Piety to God*, or the *workes of Charity towards thy Brethren*.

First, the *workes of Piety to God*, are the *Practise* of all the former duties, in the *sincerity* of a good Conscience, and in the *sight of God*.

Secondly, the *workes of Charity towards our Brethren*, are, *forgiving wronges, remitting debts* to the poore that are not well able to pay: but especially in *giuing Almes* to the Poore, that want reliefe and sustenance: Else we shall * vnder pretence of *Godlinesse*, practise *Miserableness*; like those, who will pinch their owne *bellies* to defraud their labouring *Servants* of their due allowance. As therefore Christ ioyned *Fasting, Prayer, and Almes*, together in *Precept*; so must thou ioyne them together, like *Cornelius*, in *Practise*: And therefore be sure to giue

Isa. 58. 6. &c
Zac. 7. 9. 20.

* Qui ieiunat ut pareat, non ad dei gloriam ieiunat, sed substantia sua percipit.

Christ. in Math.

Math. 6.
Act. 10. 30.

* *Nō Deo sed
sibi ieiunat,
qui quæ ad
tempus sub-
trahit. nō in-
opibus sub-
trahit, sed
ventri post-
modū offeren-
da custodit.*
Greg. in Past.
cap. 44.

* *Ieiunium
tūi te casti-
gat, sed alte-
rum letificat.*
Aug. Ser. de
temp. 64.

*Accipit at esu-
riens Christus
quod ieiunatis
mus accipit
Christianus.*

Aug. de temp.
Ser. 157.

*Beatus qui ic-
iunat ut a'at
pauperem: i-
mitatur enim
Christum, qui
animam suā
posuit pro
fratribus su-
is.* Cyril. in
Lew. lib. 10.

at the least so much to the
* poore, on thy *Fasting* day,
as thou wouldest haue spent in
thine owne dyet, if thou haddest
not fasted that day. And re-
member, that *Hee that someth*
plentionfully shall reape plentionfly,
2. *Cor. 9.6.* and that this is a spe-
ciall sowing day. Let thy *Fasting*
so * *afflict* thee, that it may refresh
a poore Christian; and reioyce
that thou hast *dined and supped in*
another; or rather that thou hast
feasted hungry Christ in his poore
members.

In *giving Almes*, obserue two
things: First, the *Rules*: Se-
condly, the *Rewards*.

I *Rules in giving of Almes,*
and doing good workes.

I They must be done in obe-
dience of Gods *Commandements*:
Not because we *thinke* it to be
good, but because God *requireth*
vs to doe such and such a good
deed: for such *Obedience* (1. *Sā.*
15.22.) of the worker, God
prefer-

preferreth before all *Sacrifices*,
and the greatest *workes*.

2 They must proceede
from ^b *faith*, else they cannot
please God: nay, without faith
the most *specious* workes are
but ^c *shining finnes* and *Pharises*
Almes.

^b Heb. 11. 6
Rom. 14. 23

^c *Splendida*
peccata.
Aug.

3 Thou must not thinke by
thy good Workes and Almes
to *merit Heauen*; for in vaine
had the *Sonne of God* shed his
bloud, if *heauen* could haue
beene *purchased* eyther for *Mo-
ney* or *Meat*: Thou must there-
fore seeke *heavens possession* by
the *purchase of Christs bloud*,
not by the *merits* of thine *owne*
workes. For ^{*} *eternall life is the*
gift of God through Iesus Christ:
Yet euery true Christian that
beleeueth to bee *saued*, and
hopes to come to *heauen*, must
doe good workes (as the Apo-
stle saith) for *necessary uses*, which
are *four*e.

^{*} Rom. 6.
vlt.

^d 1. Cor. 10
31.
2. Cor. 8. 19
Phil. 1. 11.

First, that ^d *God may be glo-
rified*

e Luk.1.74

75.

2.Pet.1.10

8 Mat.5.16

Isai 61 9.

b Eph.2.10

riſied. Secondly, that thou maiſt ſhew thy ſelfe ^e thankfull for thy Redemption. Thirdly, that thou maiſt ^f make ſure thine Election unto thy ſelfe. Fourthly, that thou maiſt ^g winne others, by thy holy deuotion, to thinke the better of thy Chriſtian profeſſion. And for theſe vſes wee are ſaid to bee ^h Gods workmanſhip, created in Chriſt Ieſus, unto good workes, and that God hath ordainned vs to walke in them.

4 Thou muſt not giue thine Almes to impudent Vagabonds, who liue in miſſult idleneſſe and filthineſſe, but to the religious and honeſt poore, who are either ſicke, or ſo old that they cannot worke; or ſuch who worke, but their worke cannot competently maintaine them: Seeke out theſe in the backe-Lanes, and relecue them. But if thou meete one that asketh an Almes for Ieſus ſake, and knoweſt

knowest him not to bee vn-worthy, deny him not : for, it is better to giue vnto *tenne Counterfeits*, then to suffer CHRIST to goe, in *one poore Saint, vneliued*. Looke not on the *Person*, but giue thine Almes as vnto *Christ* in the party.

2 Of the reward of *Almes-deeds and good workes*.

1 *Almes* are a speciall meanes to moue God in mercy to turne away his ⁱ *temporall iudgements* from vs : when wee by a *true Faith* (that sheweth it selfe by such fruites) doe returne vnto him.

i Dan.4.24

2 Mercifull *Almes-giuers* ^k shall bee the *Children of the Highest*; and be like God their Father, who is the ¹ *Father of Mercies*. They shall bee his ^m *Stewards* to dispose his goods; his *Hands*, to distribute his *Almes*: and if it be so great an honour to bee the *Kings*

^k Luk.6.35.
36.

¹ 2.Cor.1.3

^m Luk.16.1.

Almner ; how much greater is it to bee the *God of Heavens Almef-giuer* ?

3 When *all* this *World* shall forsake vs, then only *good workes* and *good Angels* shall accompany vs, the one to *receiue* their reward, the other to *deliuer* their *charge*.

4 *Liberality* in *Almes-deeds* is our *surest foundation*, that we shall obtaine in *eternall life* a liberall reward, through the *Mercy* and *Merits* of *Christ*.

Lastly, by *Almes-deeds* we feed and relieue *Christ* in his *Members* ; and *Christ* at the *last day* will acknowledge our *Loue*, and reward vs in his *Mercy* : and then it shall appeare, that what wee gaue to the poore, was not *lost*, but *lent unto the Lord*. What greater motives can a *Christian* wish, to excite him to bee a liberall *Almes-giuer* ? Thus farre

ⁿ Apoc. 14.

13.

• Luk. 16. 22

Pfal. 91. 11.

Heb. 1. 14.

P 1. Tim. 6.

[19.

^q Math. 25.

^r Pro. 19. 17.

farre of the *Manner* of Fasting.
Now followeth the *Ends*.

3 *Of the Ends of Fasting.*

The true ends of *Fasting* are not to *merit* Gods fauour or eternall life, (for that wee haue onely of the gift of God through *Christ*) nor to *place Religion* in bodily abstinence: (for fasting in it selfe is not the *worship* of God, but an *helpe* to furrher vs the better to worship God.) But the *true Ends of Fasting* are three.

First, to *subdue* our *flesh* to the Spirit: but not so to *weaken* our bodies, as that wee are made vnfit to doe the necessarie duties of our calling. *A good man* (saith *Salomon*) is *mercifull* to his *Beast*, *Prou. 12. 10.* much more to his *owne body*.

Secondly, that we may more deuoutly contemplate Gods Holy VVill, and seruenly powre foorth our soules vnto him

Eld. 8. 21.

1. Cor. 9. 7.

1. Tim. 5.

23.

Ieiunium o-
rationem ro-

borat, oratio

sanctificat

Ieiunium.

Ber. Ser. de

Ieiun.

u Ioel 1. 17.

Nchem. 4.

Luke 2. 37.

1. Cor. 7. 3.

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^r Pro. 19. 17.

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^r Eld. 8. 21.

1. Cor. 9. 7.

^r 1. Tim. 5.

23.

*Ieiunium o-
rationem ro-
borat, oratio
sanctificat
Ieiunium.*

Ber. Ser. de
Ieiun.

^u Ioel 1. 17.

Nehem. 4.

Luke 2. 37.

1. Cor. 7. 3.

him by prayer : for as there are some kinde of *Diuels* ; so there are also some kinde of *sinnes*, which cannot bee subdued but by *Fasting*, ioyned vnto *Prayer*, *Math.17.22.*

* *Ioel 2.18.*

9.

1. *Cor.12.*

Thirdly, that by our^{*} *serious humiliation*, and *iudging* of our selues, wee may escape the *iudgement of the Lord*; not for the *merit* of our fasting (which is none) but for the *mercie* of God, who hath promised to remoue his iudgements from vs, when wee by Fasting doe vnfaignedly humble our selues before him. And indeede no Childe of God euer *conscionably* vsed this holy *exercise*, but in the end hee obtained his request at the hand of GOD: both in *receiuing* graces which hee wanted, as appeares in the examples of ^y *Anna*, ^z *Iehosaphat*, ^a *Nehemiah*, ^b *Daniel*, ^c *Esdra*s, ^d *Hester*, as also in *turning away* Iudgements *threatned*,

^y 1. *Sam. 7.*

^z 2. *Chr. 10.*

^a *Nehem. 1.*

^b *Dan. 9.*

^c *Esd. 8.23.*

^d *Hest. 9.*

threatned, or fallen vpon him, as may be seene in the examples of the ^c Israelites, the ^f Niniuites, ^g Reboboam, ^h Achab, ⁱ Ezechias, ^k Manasses. He who gaue his deare Sonne from heauen to the death, to ransome vs when wee were his enemies; thinks nothing too deare on earth, to bestow vpon vs, when we humble our selues, being made his reconciled Friends and Children.

Thus farre of the *private Fast*.

2. Of the *publike Fast*.

A *Publike Fast* is, when by the ^a authoritie of the *Magistrate*, eyther the *whole Church* within his dominion, or some *speciall Congregation* (whom it concerneth) doe assemble themselues together, to performe the fore-mentioned duties of *Humiliation*: eyther for the remoouing of

^e 1.Sam.7.6

^f Ionah 3.

^g 2.Chr.12

5.7.&c.

^h 1.Reg.21.

ⁱ 1.Chro.32

16.

^k 2.Chr.33

18.19.

^a Ionah 3.7

2.Chr.20.3

Ezra 8. 21.

^b 1.Sa. 7.5.

6.

Ioel 2.15.

2.Chro.20.

Jonah 5.

Hest.4.

^c Exod. 19.

Efd.8.

Acts 1.13.

14.

^d Ioel 1.14

Nchem.8.

some publike ^b calamity threatened or already inflicted vpon them, as the sword, inuasion, famine, pestilence, or other fearefull sicknesse : or else for the obtaining of some publike blessing, for the good of the ^c Church ; as to craue the assistance of his holy Spirit, in the election and ordination of fit and able Pastors, &c. or, for the tryall of truth, and execution of Iustice, in matters of difficultie and great importance, &c.

VWhen any euill is to be removed, the ^d Pastors are to lay open vnto the people, by the euidence of Gods Word, the finnes which were the speciall causes of that calamity ; call vpon them to repent, and publish vnto them the mercies of God in Christ, vpon their Repentance. The people must heare the voyce of Gods messengers with hearty sorrow for their

their *sinnes* ; earnestly begge pardon in Christ, and promise vnfeined amendment of their life. When any blessing is to be obtained, the *Pastors* must lay open to the people the necessity of that blessing, and the Goodnesse of God, who giueth such *Graces* for the good of men. The people must devoutly pray vnto God for bestowing of that *Grace*, and that he would blesse his owne *meanes*, to his owne *Glory*, and the good of his *Church*. And when the holy Exercise is done, let euery Christian haue a speciall care, according to his *ability*, to Remember the *Poore*. And whosoever (when iust occasion is offered,) vseth not this Holy exercise of *Fasting*, hee may iustly suspect, that his heart neuer yet felt the power of true Christianity.

So much of *Fasting*. Now follow-

Isa. 58.7.10.
2. Cor. 9.7.
Gal. 2.10.

followeth the exercise of holy *Feasting*.

*Of the Practise of Piety in
Holy Feasting.*

Holy *Feasting* is a solemn *Thankes-giving*, (appointed by Authority) to be rendered vnto God on some speciall day, for some *extraordinary blessings* or *deliuerances* received: Such among the *Jewes* was the *Feast* of the *Passeouer*, to remember to praise GOD for their deliuerance out of *Egipts* bondage; or the *Feast* of *Purim*, to giue thanks for their deliuerance from *Hamans Conspiracy*. Such amongst vs, are the fift of *August*, to praise God for deliuering our *Gracious King*, from the bloody *Conspiracy* of the *Traiterous Gowries*: And the fift of *November*, to praise God for the deliuerance of the

Exo 12.15.

Hest. 9 19.
21.

the *King* and the whole *State*, from the *Popish Gun-powder Treason*. Such Feasts are to bee celebrated by a publike rehearfall of those speciall benefits, by spirituall *Psalmes*, and dances, by mutuall feasting and sending presents euery man to his neighbour, and by giuing gifts to the poore.

But forasmuch as the benefit of our redemption was the greatest that *Man* needed from *God*; or that *God* euer bestowed vpon *Man*: and that the *Lords Supper* is left by our Redeemer, as the chiefeest memoriall of our *Redemption*: euerie Christian should account this *holy Supper* his chiefeest and ioyfullest *Feast* in this *World*: And seeing that as it ministreth to worthy partakers, the greatest assurance which they haue of their *saluation*; so it pulleth temporall iudgements on the *bodies*, and (without repentance)

penitance) eternall damnation on the soules of them who receive it unworthily. Let vs see how a Christian may best fit himselfe to bee a due partaker of so holy a Feast; and to bee a worthy Guest at so sacred a Supper.

Meditations concerning the due manner of practising Piety, in receiving the Holy Supper of the Lord.

2. Thes. 1. 11.
Col. 1. 12.
Luk. 20. 35.
Apoc. 3. 4.

THough no man living is of himselfe worthy to bee a guest at so holy a Banquet; yet it pleaseth God of his Grace to accept him for a worthy receiver, who endeavoureth to receive that holy Mysterie, with that competent measure of reuerence that hee hath prescribed in his Word.

Hee that would receive this Holy Sacrament with due reuerence,

uerence, must conscionably performe three sortes of Duties. First, *those which are to be done before he receiveth* : Secondly, *those that are to be done in the receiving* : Thirdly, *those that are to be done after that he hath received the Sacrament.* The first is called *Preparation*, the second *Meditation*, the third *Action* or *Practise*.

Of Preparation.

That a Christian ought necessarily to prepare himselfe before he presume to bee a partaker of the holy Communion, may evidently appeare by five reasons.

First, because it is GODS Commaundement : For if hee commaunded vnder the paine of Death, that none vncircumcised should eate the Paschall Lambe ; nor any Circumcised vnder foure *Dayes preparation* : how much greater preparation doth hee require

Exod. 12. 48
& 22. 6.

quire of him, that comes to receiue the Sacrament of his *Body and Blood*, which as it *succeedeth*, so doth it *exceed* by many degrees the Sacrament of the *Passeouer*.

Ioh. 13. 5.

Secondly, because the *example of Christ* teacheth vs so much : for he *washed* his Disciples *feete* before he admitted them to eate of his *Supper*: Signifying how thou shouldest lay aside ail *unpurenesse of Heart*, and *uncleanenesse of life*, and be furnished with *Humility* and *Charity*, before thou presumest to taste of his holy *Supper*.

1. Cor. 11.
28.

Thirdly, because it is the counsell of the Holy Ghost: *Let every man examine himselfe, and so let him eate, &c.* And if a man, when hee is to eate with an *earthly Prince*, must consider diligently *what is before him*, and put a *knife to his throat*, rather then commit any *rudenesse*:

Pro. 23. 1. 2

How

How much more oughtest thou to prepare thy soule, that thou mayest behaue thy selfe with all feare and reuerence when thou art to feast at the holy Table of the *Prince of Princes*?

Fourthly, because it hath beene euer the practise of all Gods Saintes, to vse holy preparation, before they would meddle with *Duine Mysteries*. *David* would not goe neare to Gods Altar, till hee had first washed his hands in Innocency: Much lesse shouldest thou, without due preparation, approach to the *Lords Table*. *Abimelech* would not giue, nor *David* and his men would not eate the *shew-bread* but on condition that their vessels were Holy; how much lesse shouldest thou presume to eate the *Lords bread*, or rather the *Bread which is the Lord*, vnlesse the vessell of thy heart be first clesed

Psal. 26. 6.

1. Sam. II. 4.

Iosh. 5. 15.
Exod. 35.

Apoc. 19. 7.

sed by repentance ? and if the Lord required *Ioshuah* (as he had done *Moses* before) to put off his *shoes*, in reuerence of his Holinesse, who was present in that place, where he appeared with a *Sword* in his hand, for the destruction of his enemies, how much rather shouldest thou put off all the *Affections* of thine earthly conuersation, when thou comdest neere that place, where Christ appeareth to the eye of thy Faith, with wounds in his hands and side, for the redemption of his friends ? And for this cause it is said ; *That the Lambes Wife hath made her selfe ready for his marriage.* Prepare therefore thy selfe, if thou wilt in this life be betrothed vnto Christ by Sacramentall grace ; or in Heauen married vnto him by eternall glory.

Fifthly, because that GOD hath euer smitten with fearefull

full iudgements, those who haue presumed to vse his holy Ordinances without due feare and preparation. GOD set a *flaming sword* in a *Cherubins hand*, to smite our first Parents being defiled with sinne, if they should attempt to goe into *Paradise*, to eate the Sacrament of the *Tree of life*: Feare thou therefore to bee smitten with the sword of Gods vengeance; if thou presumest to goe into the Church with an impenitent heart, to eate the Sacrament of the *Lord of life*. God smote 50000. of the *Bethshemites* for looking irreuerently into his Arke; and kild *Vzza* with sodaine death, for but *rash touching* of the Arke; and smote *Vziah* with a *Leaprie* for meddling with the Priests Office, which pertayned not vnto him. The feare of such a stroake made *Ezechias* so earnestly to pray vnto God, that hee
would

Gen. 24.

1. Sam. 6.

1. Sam. 6. 19

2. Chro. 26.
18. &c.

1. Cor. 11. 29

1. Cor. 11. 29

would not smite the people that wanted time to prepare themselves as they should, to eat the Passouer : And it is said, that the Lord heard Ezechiah, and healed the people : Intimating, that had it not beene for Ezechias Prayer, the Lord had smitten the people for their want of due preparation. And the man who came to the Marriage-Feast without his wedding garment, or examining of himselfe, was examined of another, and thereupon bound hand and foote and cast into utter darknesse, Math. 22. 12. And S. Paul tels the Corinthians, that for want of this preparation in examining & iudging themselves, before they did eat the Lords Supper, God had sent that fearefull sicknesse among them, whereof some were then sicke, others weake, and many fallen asleepe, that is, taken away by temporall death. Inasmuch that the

the *Apostle* saith, that euery *un-
worthy Receiuer eates his owne
Iudgement*, *temporall* if hee re-
pents, *eternall* if he repents not;
and that in so haynous a mea-
sure, as if hee were *guilty of the
very body and bloud of the Lord*,
whereof this Sacrament is a ho-
ly *signe and seale*. And Prin-
ces punish the indignity offe-
red to their *great Seale* in as
deepe a measure, as that which
is done to their owne *Persons*,
whom it representeth. And
how haynous the guiltinesse of
Christs bloud is, may appeare
by the misery of the *Iewes* euer
since they wished *his bloud to be
on them and their Children*. But
then thou wilt say; It were
safer to abtaine from com-
ming *at all* to the Holy Com-
munion: Not so; for God
hath threatned to punish the
wilfull neglect of his Sacra-
ments, with *eternall damnation*
both of *Body and Soule*.

1. Cor. ii 29

Verse 27.

Mat. 27. 25.

A a

And

Num. 9. 13.

Heb. 2. 9.

Mat. 16.

1. Cor. 11.

Iohn 13. 1.

Heb. 10. 28

29.

Apoc. 19. 9.

And it is the *Commandement of Christ*; *Take, eat, doe this in remembrance of me*: and hee will haue his *Commaundement* vnder the *penalty* of his *curse*, obeyed. And seeing that this *Sacrament* was the *greatest* token of *Christs loue*, which hee left at his *end* to his friends, whom hee *loued* to the *end*; therefore the *neglect* and *contempt* of this *Sacrament* must argue the *contempt* and *neglect* of his *loue* and *bloud-shedding*: then which no *sinne* in *Gods* account can seeme more *hainous*. Nothing hinders why thou maist not come freely to the *Lords Table*; but because thou haddest rather *want* the *loue* of *God*, then *leau* thy filthy *sinnes*. Oh come, but come a *guest* prepared for the *Lords Table*; seeing they are *blessed*, who are called to the *Lambes Supper*. O come, but come prepared; because the

efficacie

efficacy of this Sacrament is received according to the proportion of the Faith of the Receiver.

This preparation consists in the serious consideration of three things: First, of the *Worthinesse of the Sacrament*, which is termed, to *discerne the Lords body*. Secondly, of thine *owne unworthinesse*; which is to *Iudge thy selfe*. Thirdly, of the *meanes*, whereby thou mayest become a *worthy receiver*; called *Communication of the Lords body*.

Efficacia Eucharistiae non equaliter se habet quo ad omnes fideles, sed pro ratione fidei communicantis.
Origen.

I *Of the worthinesse of the Sacrament.*

THE *worthinesse* of this Sacrament is considered three wayes: First, by the *Majesty* of the *Author* ordaining. Secondly, by the *preciousnesse* of the *Partes* whereof it consisteth. Thirdly, by

the *Excellency* of the *Ends* for which it was ordained.

I. *Of the Author of the Sacrament.*

Math. 17. 5.

The *Author* was not any *Saint* or *Angell*, but our Lord *Iesus*, the eternall *Sonne* of *God*. For it pertaineth to *CHRIST* onely, vnder the *New Testament*, to institute a *Sacrament*; because hee onely can *promise* and *performe* the *Grace* that it *signifieth*. And wee are charged to *heare no voyce but his* in his Church. How sacred should we esteeme the *Ordinance* that proceedeth from so *Diuine* an *Author*?

2. *Of the partes of the Sacrament.*

The partes of this blessed *Sacrament* are three. First, the *Earthly signes* signifying: Secondly, the *Diuine word* sanctifying: Thirdly, the *Heauenly graces* signified.

First, the *Earthly signes* are
Bread

Bread and Wine, (1. Cor. 11. 23. &c. Prov. 9. 5.) in number two, but one in use.

Secondly, the *Divine Word*, is the word of *Christs Institution*; pronounced with *Prayers and blessings*, by a *lawfull Minister*: (Heb. 5. 4. Num. 16. 40. 1. Cor. 10. 16.) The *Bread and Wine* without the word are nothing, but as they were before; but when the *Word* cometh to those *Elements*, then they are made a *Sacrament*; and God is present with his owne ordinance, and ready to *performe* whatsoever hee doth *promise*. The *Divine Words* of blessing doe not change or annihilate the substance of the *Bread and Wine*: (for if their substance did not remaine, it could bee no *Sacrament*;) but it changeth them in use and in Name. For, that which was before but *common Bread and Wine* to nourish mens *Bodies*; is, after the blessing

desti-

Eucharistia sacramentum non de aliorum manu quam presidentium sumimus.

Tert. lib. de Coron. cap. 3.

* *Qui est à terra panis percipiens vocationem Domini, non iam communis panis est, sed Eucharistia, ex duabus rebus constans, terrena & cœlestia. Iré. lib 4. c. 30. Per Sacramentum corporis & sanguinis Domini diuine effici-mur confor-tes nature, & tamen esse nõ desinit sub-stantia vel natura panis & vini. Gelas. contra Entic.*

Christus visibilia symbola, corporis & sanguinis appellat: one honoravit, non naturam mutans, sed gratiam naturæ adiiciens.
Theodore et
Dialog. 1.

destinated to an Holy vse, for the feeding of the *Soules* of Christians. And where before they were called but *Bread* and *Wine*; they are now called by the name of those *Holy things* which they signifie, *The body and blood of Christ*; the better to drave our *mindes* from those *outward Elements* to the *Heavenly Graces*, which by the sight of our *bodies* they represent to the spirituall *Eyes* of our *Faith*. Neither did Christ direct these wordes, *This is my Body, This is my Blood*, to the *Bread* and *Wine*: but to his *Disciples*, as appears by the wordes going before, *Take yee, eate yee*. Neither is the *Bread* his *Body*, but in the same sence that the *Cup* is in the *New Testament*, viz. by a *Sacramentall Metonymie*. And *Marke* notes plainely, that the wordes, *This is my Blood, &c.* was not pronounced by our *Saviour*, till after that

that all his Disciples had drunken of the Cuppe, Marke 14. 23. 24. And afterwards in respect of the naturall substance thereof, hee calls that the *fruit of the Vine*, which in respect of the spirituall signification thereof, hee had before termed *his bloud*, Verse 25. after the manner of teriming all Sacraments. And Christ bids vs not to *make him*, but to *doe this in remembrance of him*; and hee bids vs cate *not simply his body*, but *his body as it was then broken*, and *his bloud shed*: which S. Paul expounds to be but the *Communion of Christs body*, and the *c Communion of his bloud*, that is, an effectuall pledge that we are *partakers* of Christ, and of *all the merits* of his *body and bloud*. And by the frequent vse of this Communion, Paul will haue vs to *d make a shew of the Lords death till he come* from heauen, & till we, as *f Eagles* shal

c 1. Cor. 10.
16.

d 1. Cor. 11.
26.

c Acts 3. 21
Acts 1. 11.
Heb. 8. 21.
† Mat. 24. 27
28.

becaught up into the ayre, to meete him who is the blessed Carkeis and life of our soules.

Thirdly, the *spirituall* graces are likewise two ; the *body* of *Christ*, as it was with the *feeling* of Gods *anger* due to vs, *crucified*: and his *bloud* as it was (in the like sort) *shed* for the *remission* of their *sinnes*. They are also in *number* two, but in *use* one, *viz. whole Christ* ; with all his *benefits offered* to all, and *given* indeede to the *faithfull*. These are the three *integrall* parts of this *blessed Sacrament*, the *Signe*, the *Word*, and the *Grace*. The *Signe* without this *Word*, or this *Word* without the *Signe* can doe nothing: and both conioyned are vnprofitable without the *Grace* signified: but all three concurring, make an effectuall Sacrament to a *worthy Receiuer*. Some receiue the *outward* *Signe* without the *spirituall* *Grace*,

Grace, as *Indas* who (as *Austen* saith) receiued * *the Bread of the Lord*, but not the bread which was the Lord. Some receiue the Spirituall grace without the outward signe, as the *Saint-Thiefe* on the *Crosse*: and innumerable of the Faithfull, who *Dying* desire it, but cannot receiue it through some externall impediments: but the *worthy* Receiuers to their comfort receiue both in the *Lords Supper*.

CHRIST chose *Bread* and *Wine* (rather then any other Elements) to bee the outward signes in this blessed Sacrament: First, because they are easiest for all sorts to attaine vnto: Secondly, to teach vs, that as mans Temporall life is chiefly nourished by * *bread*, and che- rished by *wine*; so are our soules by his *body* and *blood* sustained and quickned vnto eternall life. Christ appointed Wine with

A a 5

the

* *Quoniam Do-
mini, non pa-
nam Domi-
nam. Aug.*

* *David calls
Bread the
strength of
mans heart
Psal. 104. 15
Ista. the stay
of Bread,
cap. 3. 1.
Ezechiell, the
staffe of
Bread,
cap. 4. 16.
Homer.
μῆλον
ἀνδραπν.*

the Bread to bee the outward Signe in this Sacrament, to teach vs; First, that as the *perfect nourishment* of mans body consists both of *Meate* and *Drinke*: So Christ is vnto our soules not in *part*, but in *perfection*, both *Saluation* and *nourishment*: Secondly, that by seeing the Sacramentall Wine *apart* from the Bread, wee should remember how all his *precious blood* was *spilt* out of his *blessed body* for the *Remission of our sinnes*. The *outward* Signes the *Pastor* giues in the Church, and thou doest eate with the *Mouth* of thy *body*: the *Spiritual* grace *Christ* reacheth from *Heauen*, and thou must eate it with the *mouth* of thy *Faith*.

3 *Of the End for which this holy Sacrament was ordained.*

The excellent and admirable *Ends* or *fruits*, for which this blessed Sacrament was ordained, are *seauen*.

Of

Of the first End of the Lords
Supper.

I To keepe Christians in a
continuall ^a remembrance of
that propitiatory sacrifice, which
Christ once for all, offered by
his death vpon the Crosse, to
reconcile vs vnto GOD, Doe
this (saith Christ) in remem-
brance of mee. And (saith the
Apostle) ^b as oft as ye shall eate
this bread, and drinke this cuppe,
yee doe shew the Lords death, till
he come. And hee saith, that (by
this Sacrament, and the Prea-
ching of the Word) ^c Iesus
Christ was so evidently set forth
before the eyes of the Galathians,
as if he had beene crucified among
them: for the whole actions pre-
senteth Christs death, the brea-
king of the bread blessed, the
crucifying of his blessed body,
and the powring forth of the san-
ctified wine, the shedding of his
Holy bloud. Christ was once
in himselfe really offered: but

^a Mat. 16.16
1. Cor. 11.26

^b 1. Cor. 11.
26.

^c Gal. 3.1.
Heb. 9.26.
& 10.12.
& 1.3.
Quotidie no-
bis Christus
crucifigitur.
Aug in
Psal. 95.

as oft as the Sacrament is celebrated, so oft is he *spiritually* offered by the faithfull.

Hence the Lords Supper is called a *propitiatorie Sacrifice*, not properly or really, but * *figuratively*, because it is a *memoriall* of that propitiatory Sacrifice, which Christ offered vpon the *Crosse*. And to distinguish it from that *reall Sacrifice*, the Fathers call it the *unbloudie Sacrifice*: It is also called the *Eucharist*, because that the Church in this action offereth vnto God the *Sacrifice of praise and thankes-giving* for her Redemption; effected by the true and *onely expiatory Sacrifice* of Christ vpon the *Crosse*. If the sight of *Moabs King*, sacrificing on his walles his owne sonne, to moue his Gods to rescue his life, 2. *Kin.* 3. 27. moued the assailing Kings to such pittie, that they ceased the assault, and raysed their siege: how

* μετα-
vυμικρός.

^a *Incrumentum
sacrificium.*

If it be vn-
bloudy, be-
cause it is
voyde of
bloud, then
it is not
Christs na-
tural body:
If because
it is offe-
red with-
out shed-
ding of
bloud, then
it is not a-
uaileable
for the re-
mission of
finnes.
Heb. 9. 21.

how should the spirituall fight of God the Father, sacrificing on the Crosse his onely begotten Son, to saue thy soule, moue thee to loue God thy Redeemer, and to leaue sinne, that could not in iustice be expiated by any manner ranfome?

Of the second end of the Lords Supper?

2 To confirme our Faith: for GOD by this Sacrament doth signifie and seale vnto vs from heauen; that according to the promise and new couenant which he hath made in Christ, he will truely receiue into his grace and mercy all penitent beleeuers, who duly receiue this holy Sacrament; and that for the merits of the death and passion of Christ, he will as verily forgiue them all their sinnes, as they are made partakers of this Sacrament. In this respect the Holy Sacrament is called, *The seale of the new Couenant*

Christo cum Patre et Spi. sancto sacrificium panis et vini in fide & charitate sancta Ecclesia Catholica offerre non cessat, Aug. de fid. ad cap. 19.

Cum frangitur hostia, dñi sanguis de calice in ore fidelium funditur, quid aliud quam Dominici corporis in cruce immolatio eiusque sanguinis de latere effusio designatur? Can. dist. 2. de consec. cum frangitur 37.

Rom. 4. 11.

Mat. 26. 28.

2. Cor. 11. 25

Iudg. 13. 13.

1. Cor. 10. 16

^a Ioh. 14.

16. 23.

^b 1. Cor. 6.

17.

κόλλησις.

^c Eph. 3. 17

κατοι-

κησις.

Ioh. 15. 5.

Ephes. 6.

σύστωμα

Covenant and remission of sinnes.

In our greatest doubts, we may therefore, receiuing this Sacrament, vndoubtedly say with Samsons Mother : *If the Lord would kill vs, hee would not haue receiued a burnt offering and a meat-offering at our hands, neither would hee haue shewed all these things, nor would at this time haue told such things as these.*

*Of the third End of the
Lords Supper.*

3 To bee a pledge and sym-
bole of the most neare and ef-
fectuall Communion which
Christians haue with Christ.
*The cuppe of blessing, which wee
blesse, is it not the Communion of
the bloud of Christ? The Bread
which wee breake, is it not the
communion of the body of Christ?*
that is, a most effectuall signe
and pledge of our communi-
on with Christ. This vnion is
called ^a *abiding in vs*, ^b *ioyning
to the Lord*, ^c *dwelling in our
hearts.*

hearts : and set forth in the holy
 Scripture ; by diuers *Similies*.
 First, of the *Vine* and *branches*.
 Secondly, of the *head* and *body*.
 Thirdly, of the *foundation* and
building. Fourthly, of *one Loafe*
 conſected of many *Graines*.
 Fifthly, of the *Matrimoniall union*
 twixt Man and Wife, and ſuch
 like. And it is *threefold* betwixt
 Chriſt and Chriſtians. The
 firſt is *Naturall*, betwixt our *hu-*
mane nature, and *Chriſts diuine*
nature in the perſon of the
 Word : The ſecond is *Myſticall*,
 betwixt our perſons *Absent*
 from the Lord, and the perſon
 of Chriſt *G O D* and *Man*, into
 one *myſticall* body : The third
 is *Cœleſtiall* betwixt our perſons
Preſent with the Lord, and
 the perſon of Chriſt in a *body*
Glorified ; theſe three Con-
 iunctions depend each vp-
 on other. For, had not our
 Nature beene firſt *Hypoſtati-*
cally vnited to the Nature
 of

*Ephē.2.35
 Col.1.18.
 Rom.12.4.5
 Ephē.3.19.
 20.
 1.Cor.10.17
 Ephē.5.31.
 32.
 Apoc.21.2.

Phil. 3. 12.

of God in the *second* person; wee could neuer haue beene vnited to Christ in a *Mysticall* body. And if wee be not in *this life* (though absent) vnited to Christ by a *Mysticall* vnion, wee shall neuer haue communion of *Glory* with him in his *Heauenly* presence. The *mysticall Communion* (chiefely heere meant,) is wrought betwixt Christ and vs by the *Spirit* of Christ, apprehending vs : and by our *Faith* (stirred vp by the same *spirit*) apprehending Christ againe. Both which Saint Paul doth most liuely expresse ; *I follow after, if that I may apprehend that for which also I am apprehended of Christ Iesus.* How can hee fall away that holdeth, and is so firmly holden ? This vnion he shall best vnderstand in his *Minde*, who doth most feele it in his *Heart*. But of all other times, this vnion is best felt, and most confirmed, when
we

we doe duly receiue the *Lords Supper*. For then wee shall sensibly feele our hearts knit vnto Christ, and the *desires of our soules* drawne by *faith* and the *Holy Ghost*, as by the *cords of loue*, nearer and nearer to his holinesse.

From this *Communion with Christ*, there followeth to the faithfull many vnspeakeable benefits.

As first, Christ tooke by *imputation* all their finnes and guiltinesse vpon him, to satisfie *Gods iustice* for them: and hee freely giues, by *imputation*, vnto vs all his righteousnesse in this life, and all his right vnto eternall life when this is ended: and counteth all the *good* or *ill* that is done vnto vs, as done vnto his *owne person*.

Secondly, there floweth from *Christs nature* into our *nature*, vnited to him, the *liuely spirit* and *breath of grace*, which
renu-

2. Cor. 15. 2.
Rom. 4. 25.
1. Pet. 2. 14.
Phil. 3. 9.

Mat. 25. 35
Acts 9. 4.
Mat. 25. 45.
Zach. 2. 8.

Eph. 4. 23.

24.

Rom. 8. 29.

renueth vs to a spirituall life: so sanctifieth our *minde*, *will*, & *affections*, that we daily grow more and more conformable to the *Image of Christ*.

2. Cor. 3. 18

Ioh. 15. 5.

Ioh. 1. 16.

Thirdly, hee bestoweth vpon them, all *saving graces*, necessary to attayne eternall life, as the *sense of Gods loue*, the *assurance of our election*, with *renewal of our nature*, and *grace to doe good workes*: till we come to liue with him in his hea-

1. Cor. 8. 1. 4

6. 7. 19.

uenly Kingdome. This should teach all true Christians to keepe themselves as the *unfiled members* of Christs holy body, and to beware of all *uncleannesse* and *filthinesse*: knowing that they liue in Christ, or rather, that *Christ liueth in them*. From this *union* with Christ (sealed vnto vs by the *Lords Supper*) S. Paul draweth arguments, to withdraw the *Corinthians* from the pollution both of *Idolatry*, 1. Corin. 10.

10.16. and *Adultery*, 1. Cor. 16.
15.16.

Lastly, from the former Communion twixt *Christ* and *Christians*; there flowes another Communion, twixt *Christians among themselves*. Which is also liuely represented by the Sacrament of the *Lords Supper*: in that the whole Church being *many*, doe all communicate of *one Bread*, in that holy action. *We being many, are one bread, and one body*, for wee are all partakers of that one Bread; that as the bread which wee eate in the Sacrament, is but *one*, though it bee confected of *many* graines; so all the Faithfull, though they be *many*, yet are they but *one mysticall body* vnder *one head*, which is *Christ*. Our Saviour prayed *Five times* in that Prayer which hee made after his last Supper, that his Disciples might bee *one*: to teach vs
at

1. Cor. 10.
17.

1oh. 17. 11.
21. 22. 23.
26.

1. Cor. 4. 13

Ephes. 4. 5.

^a Rom. 5. 5.^b Titus 3. 5.

Ephes. 4. 5.

^c 1. Cor. 10.

17.

1. Cor. 11. 33

^d Col. 1. 18.

and 22.

at once, how much this *Unity* pleaseth him. This *Union* betwixt the faithfull, is so *ample*, that no distance of place can part it; so *strong*, that death cannot dissolue it; so *durable*, that time cannot weare it out; so *effectuall*, that it breeds a frequent loue betwixt those who neuer saw one anothers face. And this *Coniunction* of *soules* is tearmed the *Communion* of *Saints*, which Christ effecteth by 6. speciall meanes. First, by governing them all by *one* and the same *holy Spirit*. Secondly, by enduing them all with *one* and the same *Faith*. Thirdly, by shedding abroad his *owne* ^a *Loue* into all their hearts. Fourthly, by ^b regenerating them all by *one* and the same *Baptisme*. Fifthly, by ^c nourishing them all with *one* and the same spirituall *food*. Sixtly, by being *one* ^d quickning Head, of that *one* body of his Church, which

which he reconciled to God in the Body of his flesh. Hence it was, that the multitude of Believers in the Primitive Church, were of *one Heart*, and of *one Soule*, in *Truth*, *Affection*, and *Compassion*. And this should teach Christians to *Love* one another ; seeing they are all *members* of the same holy and mysticall Body, whereof *Christ* is Head : And therefore they should haue all a *Christian sympathy*, and *fellow-feeling* to reioyce one in anothers ioy, to *condole* one in anothers griefe, to *bear* with one anothers infirmity ; and mutually to *relieve* one anothers wants.

^a A&C. 4. 32.

*Of the fourth end of the
Lords Supper.*

5 To feede the soules of the Faithfull, is the assured hope of life euerlasting. For this Sacrament is a signe and pledge vnto as many as shall receiue the

*Audio quid
verba sonent
neque enim
mortis tantū
ac resurrecti-
onis sue bene-
ficiū nobis of-
fert Christus,
sed corpus ip-
sum in quo
passus est ac
resurrexit.

Concludore-
aliter, hoc est
verè nobis in
cena dare
Christi corpus
ut et animis
nostris in cibū
salutare. Cal.
in Com. in 2.
Cor. 11 v. 25.
1. Cor. 10. 16

2 Quod se no-
bis communi-
cat, id sit ar-
cana spiritus
sancti virtutē
que res locorū
distantia se-
iunctas, ac
proculdissimas
non modo a-

gregore sed coadunare in unū potest. Cal. in 1. Cor. 11. 25.

the same according to Christs
Institution : that hee will accor-
ding to his promise, by the ver-
tue of his *Crucified* body and
blood, as verily feed our soules
to life *Eternall* ; as our bodyes
are by Bread and Wine nourish-
ed to this *Temporall* life And to
this end Christ in the action of
the Sacrament, * really giveth his
very *Body* and *Blood* to euery
faithfull Recciuer. Therefore
the Sacrament is called the *Com-
munion of the body and blood of
the Lord*. And a communicati-
on is not of things *absent*, but
present : neither were it the *Lords
Supper*, if the *Lords Body* and
Blood were not *there*. Christ
is verily present in the Sacra-
ment, by a *double Union* : where-
of the first is *Spirituell*, twixt
Christ and the *worthy* Recei-
uer. The second is *Sacramentall*
twixt the *Body* and *Blood* of
Christ, and the *outward Signes*
in

in the Sacrament. The former is wrought by meanes that the *same holy Spirit*, dwelling in *Christ* and in the *Faithfull*; ^b incorporateth the faithfull, as Members vnto Christ their Head, and so makes them one with Christ, and partakers of *all the Graces, Holinesse, and eternall Glory* which is in him: as sure and as verily as they heare the *words of the promise*, and are partakers of the outward signes of the holy Sacrament. Hence it is, that the *will of Christ* is a true Christians *will*: and the Christians *life is Christ*, who *liueth in him*, Galathians 2. 20. If you looke to the *things* that are vnited; this Vnion is *essentiall*: if to the *truth* of this Vnion, it is *reall*. If to the *manner* how it is wrought, it is *spirituall*. It is not our Faith, that makes the Body and Bloud of CHRIST to be

^b Hec (se
cor, us et san-
guis Domini)
accipit atq;
haust. et ef-
ficiunt, ut &
nos in Christo
& Christus
in nobis sit.
Hil. 1. 8. de
Trin.
Iam corpus
Christi meo
corpori socia-
tum est, &
sanguis eius
meas ornauit
genas B. Ag-
netis dict.
apud, Arab.

be present, but the *Spirit* of Christ dwelling in him and vs. Our *Faith* doth but *receiue* and *apply* vnto our Soules those heavenly graces which are offered in the Sacrament.

The other, being the *Sacramentall union*; is not a *Physicall* or *Locall*, but a *Spiritual* conjunction of the earthly signes, which are Bread and Wine, with the heavenly Graces which are the *Body* and *Blood* of Christ in the act of receiving: as if by a *mutuall relation*, they were but *one* and the *same thing*. Hence it is, that in the same ^a instant of time that the worthy Receiuer eateth with his mouth the *Bread* and *Wine* of the Lord, he eateth also with the mouth of his Faith, the very *Body* and *Blood* of Christ: Not that ^a Christ is brought downe from Heauen to the Sacrament, but that the holy *Spirit*, by the Sacrament, lifts

* *Corpus non
adest, diu pane
a p^{re},
id est, simul
loco, sed
o^{mn}ia,
id est, simul
te^{mp}ore.*

^a *Quum cœ-
na cœlestis sit
actio minime
absurdum est
Christum in
cœlo manen-
tem à nobis
recipi. Cal-
uist in 1. Cor
11. 25.*

vp his minde vnto Christ; not by any *locall mutation*, but by a *deuout affection*: so that in the holy *a contemplation of Faith*, hee is at that present with Christ, and Christ with him. And thus beleeuing and meditating how Christ his body was crucified, and his precious Bloud shed for the remission of his finnes, and the reconciliation of his Soule vnto God: his Soule is hereby more effectually fed in the assurance of eternall Life, then Bread and Wine can nourish his body to this *temporall life*. There must bee therefore of necessitie in the Sacrament, both the outward signes to be visibly seen with the eyes of the body, and the Body and Bloud of Christ, to be spiritually discerned with the Eyes of Faith. But the forme how the Holy Ghost makes the body of Christ, being absent from vs

a Fidem mitte
in calum &
cum i. terris
tanquam p. a.
sentem te. us.
i. Aug. Epi.
2, ad Volus.
Fidem quam
dico, non in-
telligo quam-
libet opinionē,
sed fiduciam
quā quum au-
dis panem tes-
tam esse cor-
poris Christi,
non dubitas
impleri a Do-
mino, quod
verba sonant
corpus quod
neque quā
ceruus, spiri-
tuale esse tibi
alimentum,
vīque ex
Christi carne
vīuificam in-
nos per spiri-
tum diffundi,
Caluin. ibid.

Ephes. 5. 23.

* Ego tunc
nos demum
participare
Christi bonis
agnosco, post-
quam Christi
ipsum obtine-
mus. Obtine-
tur non tam
quam pro ho-
bis factum
fuisse, victi-
mam credi-
mus: sed dum
in nobis habi-
tat, dum eius
sumus mem-
bra, ex carne
eius, dum in
vnam deni-
cā vitam &
substantiam
(ut ita loquar)
cum ipso coa-
lescimus.
Caluin. ibid.
a Luk. 24. 30.
31.

place, to bee present with vs by
our vnion : S. Paul termes a
great *Mysterie* ; such as our vn-
derstanding cannot worthily
comprehend. The Sacramen-
tall Bread and Wine therefore
are not bare *signifying Signes*,
but such as wherewith Christ
doth indeede *exhibite* and *giue*
to euery worthy *Receiver* , * not
onely his *Diuine vertue* and
efficacie , but also his very *Bo-
dy* and *Bloud* , as verily as hee
gaue to his Disciples the *Ho-
ly Ghost* , by the signe of his
sacred Breath ; or *Health* to the
diseased , by the word of his
mouth , or *touch* of his *hand* or
garment . And the apprehension
by *faith* is more forcible , then
the exquisitest *comprehension* of
Sense or *Reason* . To conclude
this point : this holy Sacra-
ment is that *blessed Bread* ,
which being eaten , opened
the eyes of the * *Emanites* ,
that they *knew Christ* . This

is that *Lordly Cuppe*, by which
b wee are all made to drinke into
one Spirit : This is that *Rocke*
flowing with e Hony, that reui-
 ueth the fainting spirits of e-
 uery true *Jonathan*, that tastes
 it with the *mouth of faith* : This
 is that *a Barly Loafe*, which
tumbling from aboue, strikes
 downe the Tents of the *Me-
 dianites*, of infernall darkenesse.
Elias Angelicall e Cake and wa-
 ter preserued him forty dayes
 in *Horeb* : and *e Manna (Angels
 foode)* fedde the *Israelites* forty
 yeeres in the *Wildernesse* : but
 this is that *g true Bread of life*,
 and heauenly *Manna*, which if
 we shall *duely* eate, will nourish
 our Soules for euer vnto life
h eternall. How should then
 our Soules make vnto *Christ*
that request from a *spirituall* de-
 fire, which the *Capernaïtes*
 did from a *Carnall* motion?
i Lord enermore giue vs this
Bread.

b 1. Cor. 13.
13.

c 1. Sam. 14.
27.

d Iudg. 7. 13.

e 1. Kin. 18. 6.
7.

f Psal. 71. 24.
25.
Num. 16. 35.

g Ioh. 6. 32.
35. 49. 50.

h Ioh. 6. 51.
52.

i Ioh. 6.

*The fift end of the Lords
Supper.*

5 To bee an assured pledge
vnto vs of our Resurrection. The
Returrection of a Christian is
two-fold, first, the ^a spirituall
Returrection of our Soules, in
this life, from the death of
sinne, called the first Resurrecti-
on: because that by the Trum-
pet-voice of Christ, in the prea-
ching of the Gospell, wee are
raised from the death of sinne,
to the life of grace: ^b Blessed and
holy is hee (saith Saint Iohn) who
hath part in the first Resurrecti-
on: for on such, the second death
hath no power: The ^{*} Lords Sup-
per is both a meane and a pledge
vnto vs of this spirituall and
first Resurrection. ^{1c} Hee that
eateth mee, euen hee shall liue by
mee. And then are we fit Guests
to ^d sit at the Table with Christ
when like Lazarus, we are ray-
sed from the death of sinne, to
newnesse of life.

a Iohn 5. 25
Rom. 6. 4, 5,
12.

b Apoc. 20. 6.

* Hinc apud
priscos Sacra-
mentum bap-
tismi appella-
batur, Salus.
Sacramentum
verò Domini-
ci corporis,
vita Aug. l. 1.
de peccatorū
meritis, c. 14.
c Ioh. 6. 57.
d Ioh. 17. 2.

The truth of this first resurrection will appeare by the motion wherewith they are internally moued : for if, when thou art moued to the duties of Religion, and practise of Pietie, thy heart answereth, with *Samuel*, *Here I am, speake Lord, for thy Seruant heareth.* And with *Dauid*, *O God, my heart is ready.* And with *Paul*, *Lord, what wilt thou haue mee to doe?* Then surely, thou art raised from the death of sinne, and hast thy part in the *first Resurrection*; but if thou remainest ignorant of the true grounds of Religion, and findest in thy selfe a kinde of secret loathing of the exercises thereof, and must be drawne, as it were, against thy will, to doe the workes of Pietie, &c. then surely, thou hast *but a name that thou livest, but thou art dead*, as Christ told the *Angell* of the *Church of Sardis*, and thy soule

1. Sam. 3. 10.

Psal. 108. 1.

Acts 9. 9.

Apoc. 3. 1.

is but as salt, to keepe thy body from stinking.

Secondly, the corporall resurrection of our bodies at the last day, which is called the *second resurrection*, which freeth vs from the first death. *He that eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him up at the last day.* For this Sacrament ^a signifieth and sealeth vnto vs, that *Christ dyed and rose againe* for vs, and that his ^b flesh quickneth and nourisheth vs vnto eternall life, and that therefore our bodies shall surely bee raised to eternall life at the last day. For seeing our head is risen; all the members of the body shall likewise surely rise againe. For how can those bodies which (being the weapons of Righteousnesse,

a Ioh. 6. 54.
b *Hinc panis & vinum à veteribus nominatur symbola resurrectionis,*
Con. Nicæn.
Ioh. 6. 51.
Caro Christi non in se, sed in verbo ipsi hypostatice, visio vivificat est:
Cyr. in Ioh. 10. 13. *Et quia est propria caro verbi curata vivificantis,* Synod. Eph. *directa fide ad Reginas. Vivificat 1. ratione morit obedientia,*
quia Christi caro pro credentibus oblata fuit in sacrificium,

2. ratione copulationis nostra cum Christo, quia non possumus ad Deum vita fontem perungere, nisi carne illa Christi mediante, & quatinus carni illi quasi membra sumus insiti. Caro non prodest, Iohn 6 63 i. Carnalis opinio non conveniens cum mysterio manducationis carnis Christi.

Rom.

Rom. 16. 13. Temples of the Holy Ghost, 1. Cor. 6. 19. and Members of Christ) haue beene * fed and nourished with the Body and Blood of the Lord of Life: but bee raised vp againe at the last day? And this is the cause that the bodies of the Saints, being dead, are so reuerently buried, and laid to sleepe in the Lord. And their buriall places are termed the b beds and dormitories of the Saints. The Reprobates shall arise at the last day, but by the almighty power of Christ, as hee is *Iudge*, bringing them as Malefactours out of the Gaole, to receive their sentence, and deserued execution: but the Elect shall arise by vertue of *Christs Resurrection*, and of the Communion which they haue with him, as with their Head: And his resurrection is the c cause and assurance of ours. d The Resurrection

B b 4

of

* Quo modo negant carnem capacem esse resurrectionis qua sanguine & corpore Christi nutritur? Iren. lib. 4. cap. 34.

b Ifay 26. 19, 20.

c Christi resurrectionis in qua nostra erigitur, communis resurrectionis Fides infortis est, Theod.

d Meritum esse Christum etiam Pagani credunt: resurrectionis uero propria Fides est Christianorum, Aug. lib. 16. con. Faust. cap. 19.

*Tota fiducia
Christianorum
est resurrectio
mortuorum,
Tertul. lib. 5.
de resurrect.
Carn.*

* *κρυπτός*
ἀνυσιν.
ὡρθὼς ἀνυ-
σιν.

*Omnium ter-
ribilium ter-
ribilissimum
mors, Arist.*

of Christ, is a Christians parti-
cular faith: the *Resurrection* of
the *dead*, is the *child of Gods* chief-
est confidence. Therefore Chri-
stians in the primitive Church,
were wont to salute one ano-
ther in the morning with these
phrases, * *The Lord is risen*: and
the other would answer; *True,*
The Lord is risen indeed.

*The sixth end of the Lords
Supper.*

6 To seale unto us the as-
surance of everlasting life, Oh
what more wished or loued,
then *life*? or what doe all men
naturally more, either feare or
abhorre then *death*? Yet is this
first death nothing, if it be com-
pared with the *second death*;
neither is this life any thing
worth, in comparison of the
life to come. If therefore thou
desire to bee assured of eter-
nall Life, prepare thy selfe to
bee a worthy Receiuer of this
blessed

bleſſed Sacrament. For our Sa-
 uour aſſureth vs, *That if any*
man eate of this Bread, hee ſhall
live for ever: and the bread that
I will give, is my fleſh, which I
will give for the life of the world.
 Hee therefore who *duly* eateth
 of this holy Sacrament, may
 truly ſay, not onely *Credo vitam*
aternam, I beleue the life euer-
 laſting: but alſo, *Edo vitam*
aternam, I eate life euerlaſting.
 And indeed this is the *true tree*
of life, which God hath plan-
 ted in the middeſt of the *Pa-*
ra-diſe of the Church: And
 whereof hee hath promiſed
 to give every one that *ouercom-*
meth, to eate. And this Tree of
 Life, by infinite degrees ex-
 celleth the *Tree of Life* that
 grew in the *Paradiſe of Eden*;
 for that had his roote in the
Earth, this from *Heaven*; that
 gave but life to the *body*, this
 to the *ſoule*; that did but pre-
 ſerue the life of the *living*, this

Iohn 6.51.

Apoc. 2.7.

Apoc. 22.6.

restoreth life to the dead. The leaues of this Tree, heale the Nations of beleeuers, and it yeelds euery Moneth a new manner of fruit, which nourisheth them to life euerlasting. Oh, blessed are they who often eate of this Sacramnet! at least, once euery moneth, taste anew of this renewing fruit, which Christ hath prepared for vs at his Table to heale our infirmities, and to confirme our beliefe of life euerlasting.

Of the seventh end of the Lords Supper.

Milites Sacramento erant iurati & abstracti ad prestandam soli imperatori fidelitatem & obedientiam.

7 To binde all Christians, as it were, by an oath of fidelitie, to serue the one onely true God; and to admit no other propitiatorie Sacrifice for sinnes, but that one reall Sacrifice which by his death Christ once offered, and by which hee finished the Sacrifices of the Law, and effected eternall Redemption, and righteousnesse for all beleeuers.

And

And so to remayne for euer a publike *marke of profession*, to distinguish Christians from all Sects and false Religions. And seeing that in the *Masse* there is a *strange Christ* adored, not hee that was borne of the *Virgin Mary*; but one that is made of a *Wafer-Cake*: and that the offering vp of this *Breaden-God* is thrust vpon the *Church*, as a *propitiatorie Sacrifice for the Quicke and the Dead*: all true Christians vpon the danger of wilfull periurie, before the *Lord-chiefe-Justice* of Heauen and Earth, are to detest the *Masse*, as the *Idoll of Indignation*, which is most derogatorie to the all-sufficient *World-sauing merits of Christs Death and Passion*. For by receiuing the *Sacrament of the Lords Supper*, wee all sweare that all *reall Sacrifices* are ended by our *Lords death*: and that his *Body and Blood once crucified and shed*,
is

is the perpetuall foode, and nourishment of our soules.

2 *How to consider thine owne unworthinesse.*

A Man shall best perceiue his owne *unworthinesse*, by examining his life, according to the tenne *Commandments* of Almighty God. Search therefore what duties thou hast *omitted*, and what *vices* thou hast *committed*, contrary to *euery one* of the *Commandments*: remembring that without *repentance* and *Gods mercy* in Christ, the *Curse of God*, (containing all the miseries of his life, and euerlasting torments in Hell-fire when this is ended) is due to the breach of the least of Gods *Commandments*. And hauing taken a *due suruay* both of thy sins and miseries, retire to some secret place,

Deut. 17. 26.
Gal. 3. 10.

place, and there putting thy
 ielfe in the fight of the Iudge,
 as a *guilty malefactor*, standing
 at the Barre to receiue his sen-
 tence, bowing thy *knees* to the
earth, limiting thy *breast* with
 thy *fists*, and be-dewing thy
cheekes with thy *teares*, confesse
 thy *sinnes*, and humbly aske
 him mercy and forgiuenesse, in
 these, or the like words.

*An humble confession of sinnes,
 to bee made vnto God before
 the receiuing of the holy
 Communion.*

O God and heauenly Fa-
 ther, when I consider the
 goodnesse which thou hast
 euer shewed vnto mee, and the
 wickednesse which I haue com-
 mitted against heauen, and against
 thee, I am ashamed of my ielfe,
 and confusion seemes to co-
 uer my face as a vaile : for
 which of thy *Commandements*
 haue

Luke 13.

The 1. Com-
mandement.
Deut. 6. 5.

Matt. 23. 37.
38.

Leuit. 19. 14.
Psal. 121. 5, 6.
Psal. 38. 8.

The 2. Com-
mandement.
Deut. 12. 32.
Matth. 15. 9.

Gal. 3. 1.

The 3. Com-
mandement.

Phil. 3. 10.
Eccle. 4. 17.
1. Kin. 19. 10.
Ier. 5. 2.

haue I not transgressed ? O Lord, I stand heere guiltie of the breach of all thy holy Lawes : For the loue of my heart hath not so intirely cleaued vnto thy Maiestie, as to *vaine* and *earthly* things : I haue not *feared* thy *Iudgements* to deterre mee from sin, nor *trus- ted* to thy *Promises*, to keepe me from doubting of my *tempo- rall*, or from *despayring* of mine *eternall* state. I haue made the rule of thy diuine worship to bee *what my minde thought fit*, not *what thy Word prescribed* : finding my heart more prone to remember my *blessed Sani- our* in a *painted Picture* of *man- denice*, rather then to behold him *crucified* in his *Word* and *Sacraments*, after his owne or- dinance. Where I should ne- uer vse thy *Name* (whereat all *knees doe bow*) but with *religious reuerence*, nor any part of thy worship, without due *prepara- tion*.

tion and zeale : I haue blasphemously abused thy holy name to rash and customary oathes; yea, I haue vsed oathes by thy sacred name, as false couers of my filthy sins. And I haue beene present at thy seruice oft-times more for ceremony then conscience, & to please men more then to please thee my gracious God.

Where I should sae & stifie thy Sabbath day, by being present at the publike exercises of the Church, and by meditating privately on the Word and Workes of God, and by visiting the sicke, and releeuing of my poore brethren : alas, I haue thought those holy Exercises a burden, because they hindred my vaine sports; yea, I haue spent many of thy Sabbaths in mine owne prophane pleasures, without being present at any part of thy diuine worship.

Where I should haue giuen all due reuerence to my
Naturall,

Here confesse thy rash & false swearing.

The 4. Commandments.

Acts 20.7.

1. Cor. 16. 2.
Here confesse thy travelling on the Sabbath, and thy leauing the holy exercise, to goe to sporting or feasting.

The 5. Commandments.

1. Theſ. 5. 13.
Gal. 4. 15.

Here confeſſe thy diſ-
obedience
to thy Pa-
rents, Mini-
ſters, Magi-
ſtrates, Ma-
ſters or Tu-
tors.

The 6. Com-
mandment.

* Pro. 19. 11.
a Eph. 4. 31.
Marke 5. 44.

Here confeſſe thy ha-
ſtineſſe and
furie, and if
thou haſt
beene any
way the
cauſe of any
mans death
vniuſtly or
cruelly.

*Naturall, Eccleſiaſticall, and Po-
liticke Parents, I haue not ſhew-
ed that meaſure of dutie and
affection to my Parents, which
their care and kindneſſe hath
deſerued. I haue not had thy
Ministers in ſuch ſingular love
for their workes ſake, as I ought,
but I haue taunted at their
zeale, and hated them becauſe
they reprov'd mee inſtly. And I
haue carried my ſelfe contemp-
tuouſly againſt thy Magiſtrates
and Ministers, though I knew
that it is thine ordinance, that
I ſhould bee obedient vnto
them.*

Where I ſhould bee * ſlow to
wrath, and a ready to forgive of-
fences, and not ſuffered the
Sun to goe downe upon my wrath,
but to doe good for euill, loving my
very enemies for thy ſake: I, alas,
for one ſorry word, haue buſt
out into open rage, and har-
bouring thoughts of miſchiefe
in my heart, I haue preferred to
feede

feed on mine owne malice, rather then to eat of thy holy Supper.

Where I should keepe my minde from all filthy lusts, and my body from all uncleannesse: O Lord, I haue defiled both, and made my heart a Cage of all impure thoughts, and my minde a very Stie of the vncleane spirit. Yea, the remedie which thou (Lord) hast ordaind for incontinency, could not contayne me within the bounds of Chastitie: for by doating on Beautie, whose ground is but dust, Sathan hath bewitched my flesh to lust after strange flesh.

Where I should haue liued in uprightnes, giuing euery man his due; being contented with mine owne estate, and liuing conscionably in my lawfull calling, should bee readie (according to mine abilitie) to lend and giue vnto the poore: Oh Lord, I haue by oppression,

ex-

The 7. Com-
mandment.
1. Theſ. 4. 3.
&c.
Rom. 6. 13.

Here con-
fesse vnto
God thy se-
cret polluti-
ons, fornication, or adul-
terie, if Sa-
than hath so
farre preuai-
led ouer
thee.

The 8. Com-
mandment.

Ephes. 4. 28.

Luk. 6. 34, 35.

Leuit. 25. 35.

Here confesse if thou hast secretly stolne, or openly robbed any thing, or hast detayned from any fatherlesse childe that which is his by right.

The 9. Commandment.
Zach. 8. 16.
Matt. 10. 16.
1. Cor. 13. 7.
Mat. 1. 18, 19

Psal. 50. 20.

extortion, bribes, cavillation, and other indirect dealings, vnder pretence of my Calling and Office, robbed and purloyned from my fellow Christians: yea, I haue receiued, and suffered Christ where I was trusted, many a time, in his poore members, to stand hungry, cold, and naked at me doore, and hungry, cold and naked, to goe away succourlesse, as hee came: and when the leannesse of his cheekes pleaded pittie, the hardnesse of my heart would shew no compassion.

Where I should haue made conscience to *speake the truth in simplicity*, without any falsehood, *prudently* iudging aright and *charitably* construing all things in the best part: and should haue defended the *good name and credit* of my neighbour: alas, (vile wretch that I am) I haue belyed and *slandered* my fellow-brother, and

as

as soone as I heard an ill report, I made my tongue the instrument of the Diuell, to blazon that abroade vnto others, before I knew the truth of it my selfe. I was so farre from speaking a good word, in defence of his good name, that it tickled my heart in secret to heare one, that I enuied, to be taxed with such a blemish, though I knew that otherwise the graces of God shined in him in abundant measure. I made iests of officious and advantage of pernicious lies: herein shewing my selfe a right Cretian, rather then an vpright Christian.

And lastly (O Lord) where I should haue rested fully contented, with that portion which thy Maiesty thought meetest to bestow vpon mee in this pilgrimage: and reioyced in anothers good as in mine owne: alas, my life hath beene nothing
else

Psal. 15. 3.
Here confesse if thou hast belyed or slandered thy Neighbour, or not spoken the truth to cleere his innocencie, when thou wast called thereto.

Tit. 1. 12.

The 10. Commandments.
Heb. 13. 5.
1. Tim. 6. 6.
Phil. 4. 11, 12

elle but a *greedy lusting* after this neighbours *house*, and that neighbours *land*; yea, secretly wishing such a man dead, that I might haue his *living* or *office*, coueting rather those things which thou hast bestowed on *another*, rather then being thankfull for that which thou hast giuen vnto *my selfe*. Thus I, O Lord, who am a *carnall sinner*, and *sold vnder sinne*, haue transgressed all thy holy and spirituall Commandements, from the *first* to the *last*, from the *greatest* vnto the *least*, and here I stand guilty before thy iudgement seate, of al the breaches of all thy Lawes, and therefore liable to thy *Curse*, and to all the miseries that *Iustice* can powre forth vpon so *curst* a creature. And whither shall I goe for deliuerance from this miserie? *Angels* blush at my rebellion, and will not helpe mee. *Men* are guilty

gaultie of the like *transgression*,
and cannot helpe themselues.
Shall I then despaire with *Cain*,
or make away my selfe with
Indas? No Lord: for that were
but to end the miseries of this
life, and to begin the endlesse
torments of Hell: I will rather
appeale to thy *Throne of Grace*,
where mercy *raignes* to pardon
abounding sinnes, and out of
the *depth* of my *miseries*, I will
crie with *David*, for the *depth*
of thy *mercies*. Though thou
shouldest kill mee with *afflictions*,
yet will I, like *Iob*, put my trust
in thee. Though thou shouldest
drowne mee in the Sea
of thy displeasure, with *Jonas*,
yet will I catch such hold on
thy Mercy, that I will be taken
vp dead, clasping her with
both my hands. And though
thou shouldest cast mee into
the *bowels* of *Hell*, as *Jonas*
into the *Belly* of the *Whale*:
yet from thence would I cry
vnto

Heb. 4.

Psal. 130. 1.
Iob 13. 12.

Ion. 2. 2.

unto thee ; O God the Father of Heauen , O Iesus Christ the Redeemer of the World , O Holy Ghost my Sanctifier , three Persons , and one eternall God , haue mercy upon mee a miserable sinner. And seeing the goodnesse of thine owne nature first moued thee to send thine onely begotten Sonne to dye for my finnes, that by his death I might bee reconciled to thy Maiesty : O reiect not now my penitent Soule , who being *displeased*, with her selfe for sinne , desireth to returne to serue , and please thee in newnesse of life ; and reach from Heauen thy helping hand to saue mee thy poore Seruant , who am (like *Peter*) ready to sinke in the Sea of my finnes and misery. Wash away the *multitude* of my sins, with the *merits* of that bloud, which I belecue that thou hast so abundantly shed for penitent sinners.

And

And now that I am to receive this day the *blessed Sacrament* of thy precious *Body* and *Bloud*; O Lord, I beleeche thee, let thy holy Spirit, by thy Sacrament, seale vnto my soule, that by the merits of thy Death and Passion, all my sins are so freely and fully remitted and forgiven, that the curses and iudgements which my sinnes haue deserued, may neuer haue power either to confound mee in this life, or to condemn mee in the world which is to come: For my stedfast faith is, that *thou hast dyed for my sinnes, and risen againe for my iustification*; This I beleeue, O Lord helpe mine unbeliefe. Worke in mee likewise, I beleeche thee, an *unfained Repentance*, that I may heartly bewaile my former sins, and loath them, and serue thee henceforth in *newnesse of life*, & greater measure of *holy deuotion*.

Rom. 4. vlt.

And

And let my soule neuer forget
the infinite loue of so sweet a
Sauour, that hath laid downe
his life to redeeme so vile a *sin-*
ner. And grant, Lord, that ha-
uing receiued these seales and
pledges of my *communion* with
thee; thou maiest henceforth
so dwell by thy *Spirit* in mee,
and I so liue by *Faith* in thee,
that I may carefully walke 'all
the dayes of my life in *godlines*
and *piety* towards thee, and
in *Christian loue* and *Charitie*
towards all my Neighbours:
that liuing in thy *fear*; I may
dye in thy *fauour*, and after
death, be made partaker of eter-
nall life, through *Iesus Christ*,
my Lord and onely *Sauour*,
Amen.

3 *Of the meanes whereby thou
maiest become a worthy
Receiver.*

THese *Meanes* are duties of two sorts : the former, respecting God ; the latter, our *Neighbour*. Those which respect God , are three : first, *sound knowledge* : secondly, *true Faith* : thirdly, *unfeigned Repen- tance*. That which respecteth our *Neighbour*, is but one , *sincere Charitie*.

I *Of sound Knowledge, requi-
site in a worthy Com-
municant.*

Sound knowledge is a *sanctified understanding of the first Principles of Religion*. As first of the *Trinitie of Persons in the Vnitie of the God-head*. Secondly , of the *Creation of Man , and his Fall*. Thirdly, of the *Curse and misery due to sinne*. Fourthly, of the *Natures and Office of Christ*
and

Heb. 6. 1, 2.
Ioh. 17. 3.
1. Tim 2. 4.
1. Cor. 12. 19
2. Cor. 23. 5.

and redemption by faith in his death, especially of the doctrine of the Sacraments, sealing the same unto vs. For, as an house cannot be built, vnlesse the foundation bee first laide; no more can Religion stand, vnlesse it be first grounded vpon the certaine knowledge of Gods Word. Secondly, if wee know not Gods will, wee can neither beleeue nor doe the same. For as worldly businessses cannot be done but by them who haue skill therein, so without knowledge men must be much more ignorant in diuine and spirituall matters. And yet in temporall things a man may doe much by the light of nature: But in religious mysteries, the more we relye vpon naturall reason, the further wee are from comprehending spirituall truth. Which discouers the fearefull estate of those who receiue without knowledge, and the

I Cor. 2. 14.
Rom. 8. 7.

the more fearefull estate of those Pastors, who minister vnto them without Catechising.

2 Of sincere Faith, required to make a worthy Communicant.

Sincere Faith, is not a bare knowledge of the Scriptures, and first grounds of Religion, (for that *Diuels* and *Reprobates*, haue in an excellent measure, and doe belecue it, and tremble;) but *A true perswasion*, as of all those things whatsoever, the Lord hath reuealed in his Word: so also a particular application vnto a mans owne Soule, of all the promises of mercy which God hath made in Christ to all beleeuing sinners: And consequently, that Christ and all his merits doe helong vnto him as well as to any other. For first, it wee haue not the righteousness of Faith, the Sacrament seales nothing vnto vs: & every man in the Lords Supper receiveth so much

Iam. 3. 19.
Heb. 4. 2.

Rom. 4. 11.

Ephes. 3. 17.

Heb. 11. 6.

Rom. 14. 23.

Isay 55. 7.

Ezech. 33. 1.

A. 26. 29.

A. 3. 19.

Luke 1. 74,
75.

Hab. 2. 13, 44

Tit. 1. 15.

as hee beleueth. Secondly, because that without Faith wee communicating on *earth*, cannot apprehend Christ in *Heaven*: For as hee dwelleth in vs by Faith, so by Faith we must likewise *eat him*. Thirdly, because that *without Faith* we cannot be perswaded in our consciences, that our receiuing is *acceptable unto God*.

3 Of unfayned repentance, requisite for a true Communicant.

True Repentance is a holy change of the minde, when upon the feeling sight of Gods mercy, and of a mans owne miserie, hee turneth from all his knowne and secret sinnes, to serue God in holinesse and righteousnesse all the rest of his dayes. For as hee that is glutted with *meat*, is not apt to *eat bread*: so he that is stuffed with *sinnes*, is not fit to receiue Christ. And a conscience defiled with wilfull filthinesse, makes the

the vse of all *holy things* *unholy* vnto vs. Our sacrificed spotlesse Passecouer, cannot be eaten with the sowre Leauen of malice and wickednesse, saith *Paul*, *1. Cor.* 5. 8. Neither can the old bottles of our corrupt and impure consciences, retayne the new wine of Christs precious blood, as our Sauour saith, *Mar.* 2. 22. Wee must therefore truely repent, if wee will bee worthy partakers.

2 *The dutie to bee performed in respect of our Neighbour, is Charitie.*

Charitie is a heartie forgiuing of others who haue offended vs, and after reconciliation, and outward vsayned testifying of the inward affections of our hearts, by gestures, words, and deeds, as oft as we meet, and occasion is offered. For first, without loue to our Neighbour, no sacrifice is acceptable vnto God. Secondly, because one chiefe end wherefore

Mat. 5. 23. 24

Ioh. 13. 14.
34. 35.

Mat. 6. 12. 14
15. & 18. 35.

the *Lords Supper* was ordained, is, to *confirm* Christians *love* one towards another. Thirdly, no man can assure himselfe that his *owne sinnes* are forgiven of God, if his heart cannot yeeld to forgive the *faults* of *men* that haue offended him. Thus farre of the *first sort* of duties which wee are to performe before wee come to the *Lords Table*, called *Preparation*.

2 *Of the second sort of duties, which a worthy Communicant is to performe at the receiuing of the Lords Supper, called Meditation.*

THIS Exercise of spirituall *Meditation*, consists in diuers points.

First, when the *Sermon* is ended, and the *Banquet* of the *Lords Supper* begins to be celebrated,

brated, meditate with thy selfe
how thou art inuited by *Christ*,
to bee a Guest at his *holy Table*,
and how louingly hee inuiteth
thee; *Hoe, euery one that thirsteth, come yee to the waters of life,*
&c. Come, buy Wine and Milke,
without money, and without price:
eat yee that which is good, let your
soule delight it selfe in fatnesse.
Take yee, ate yee: This is my body,
which was broken for you; drinke
ye all of this; for this is my bloud
which was shed for the remission of
your sinnes. What greater honour
can bee vouchsafed, then to be
admitted to sit at the Lords
owne Table? What better fare
can bee afforded, then to feed
of the Lords owne body and
bloud? If *Dauid* thought it
to bee the greatest fauour that
hee could shew vnto good
Barzillai, for all the kindnesse
that hee shewed vnto him in
his troubles, to offer him, that
hee should feede with him at his

Matth. 22.
1. Pet. 1.

Ifay 55. 1, 2.

Matt. 26. 26,
27, 28, &c.

2. Sam. 19. 33

owne Table in Ierusalem; how much greater fauour ought we to account it, when *Christ* doth indeed feed vs in the Church at his owne Table, and that with his owne most holy Bodie and Blood?

Gen. 22. 5.

2 As *Abraham*, when hee went vp to the Mount, to sacrifice *Isaac* his Sonne; left his Seruants *beneath* in the Valley: so when thou comdest to the Spirituall Sacrifice of the Lords Supper, lay aside all earthly thoughts and cogitations: that thou mayest wholly contemplate of *Christ*, and offer vp thy Soule vnto him, who sacrificed both his Soule and Bodie for thee.

3 Meditate with thy selfe, how *precious* and *venerable* is the Bodie and Blood of the Sonne of God, who is the Ruler of heauen and earth; the Lord, at whose becke the *Angels* tremble, and by whom both
the

the *quicke* and *dead* shall bee iudged at the last day, and thou among the rest. And how that it is he, who hauing beene *crucified* for thy *sinnes*, offereth now to be receiued by *faith* into thy *soule*. On the other side, consider how *sinfull* a *Creature* thou art : how altogether *unworthy* of so holy a *Guest* : how *ill deseruing* to taste of such *sacred food*. hauing beene *conceined* in *filthinesse*, and *wallowing* euer since in the myre of *Iniquitie* ; beaing the *Name* of a *Christian*, but doing the *Workes* of the *Devill* ; adoring Christ with an * *Aue Rex* in thy mouth, but *spitting Oathes* in his Face, and *crucifying* him anew with thy *gracelesse actions*.

* Haile King.

Fourthly, ponder then with what face darest thou offer to touch so *holy* a body with such defiled hands ? or to *drinke* such *precious* Bloud with so

lewd and lying a mouth? or to lodge so blessed a Guest in so unclean a stable? For if the *Bethshemites* were slaine, for but looking irreuerently into the *Arke* of the *Old Testament*, what Iudgement mayest thou iustly expect, who with such impure eyes and heart, art come to see and receiue the *Arke* of the *New Testament*, in which dwelleth all the fulnesse of the God-head, bodily?

Col. 2. 3. 9.

2. Sam. 6. 7.

If *Uzza* for but touching (though not without zeale) the *Arke* of the *Couenant*, was stricken with sudden death; what stroke of *Diuine Iudgement* mayest thou not feare, that so rudely, with unclean hands, doest presume to handle the *Arke* of the eternall *Testament*, wherein are hid all the *Treasures of Wisedome and Knowledge*?

If *Iohn Baptist* (the holiest Man that was borne of a Woman)

man) thought himselfe *unworthy* to beare his Shooes; O Lord, how *vnworthy* is such a *prophane wretch*, as thou art to eate his *holy flesh*, and to drinke his *precious blond*?

Matth. 3: 11.

If the blessed Apostle Saint Peter, seeing but a *glympse* of Christs Almighty Power, thought himselfe *unworthy* to stand in the same boat with him; how *unworthy* art thou to sit with Christ at the same Table, where thou maiest behold the *infinitenesse* of his Grace and Mercy displayed?

If the Centurion thought that the *roofe* of his house was not worthy to harbour so diuine a Guest, what roome can there bee fit vnder thy *ribbes*, for Christs Holinesse to dwell in?

Matth. 8. 8.

If the *Blond-issued* sicke Woman feared to touch the *Hemme* of his Garment; how shouldest thou tremble to eate his

his *flesh*, and to drinke his *all-healing-bloud*?

Yet if thou comest *hum-
bly*, in *Faith*, *Repentance*, and
Charitie, abhorring thy sinnes
past, and purposing vnfaignedly
to amend thy life hence-forth,
let not thy former sins affright
thee; for they shall neuer bee
laid vnto thy charge: and this
Sacrament shall scale vnto thy
soule, that all thy sinnes and
the *iudgements* due vnto them,
are fully *pardoned*, and cleane
washed away by the *Bloud* of
Christ. For, this Sacrament
was not ordayned for them
who are *perfect*; but to helpe
penitent sinners vnto *perfection*.
Christ came, *not to call the righ-
teous, but sinners to Repentance*:
And hee saith, *that the whole
neede not the Physician, but they
that are sicke: Those* hath Christ
called; and when they came,
them hath hee euer *helped*.
Witnesse the whole Gospell,
which

Mat. 9. 12. 13.

Mat. 11. 28.

which testifieth, that no: one sinner, who came to *Christ* for *mercy*, went euer away without his errand. Bathe thou likewise, thy *sicke soule* in this *Fountayne of Christs bloud*; and doubtlesse, according to his *promise*, *Zach. 13. 1.* thou shalt bee healed of all thy *sinnes* and *uncleannesse*. Not *sinners* therefore, but they who are *unwilling* to repent of their *sinnes*, are debarred this Sacrament.

Fiftly, meditate, that *Christ* left his Sacrament vnto vs, as the *chiefe token* and *pledge* of his *loue*: not when wee would haue made him a King, *Iohn 6. 15.* (which might haue seemed a *requitall* of kindnesse) but when *Indas* and the High Priests were conspiring his *death*, (therefore wholly of his meere fauour.) When *Nathan* would shewe *Dauid* howe entirely the *poore man* loved

loued his Sheepe that was killed by the rich man : hee gaue her (saith he) to eate of his owne morsels, and of his owne cup to drinke, 2. Sam. 12. 3. and must not then the loue of Christ to his Church bee vnspeakable, when hee giues her his owne flesh to eate, and his owne blood to drinke, for her spirituall and eternall nourishment? If then there bee any loue in thine heart, take the Cuppe of salvation into thy hand, and pledge his loue with loue againe, Psalme 116. 11.

Sixtly, when the Minister beginneth the holy consecration of the Sacrament, then lay aside all praying, reading, and all other cogitations whatsoeuer; and settle thy meditations onely vpon those holy *actions and rites*, which according to *Christs institution*, are vsed in and about the holy Sacrament : For it hath pleased

led **G O D** (considering our weaknesse) to appoint those rites, as meanes the *better* to lift vp our mindes to the serious contemplation of his *heauenly Graces*.

When therefore thou seest the Minister putting apart *Bread* and *Wine* on the *Lords Table*; and consecrating them by *Prayers*, and the rehearsall of *Christs institution*, to bee a holy *Sacrament* of the blessed *Body* and *Blood* of *Christ*, then meditate, how *God the Father*, of his *meere loue* to mankinde, set apart, and sealed his *onely begotten Sonne*, to bee the *All-sufficient meanes*, and *onely Mediatour*, to redeeme vs from sinne, and to reconcile vs to his grace, and to bring vs to his glorie.

When thou seest the Minister breake the *Bread*, being blessed, thou must meditate, that *Iesus Christ* the eternall

nall Sonne of God was put to death, and his blessed Soule and Body (with the sense of Gods anger) *broken asunder* for thy sinnes, as *verily*, as thou now seest the holy Sacrament to bee broken before thine eyes: And withall, call to minde the *haynousnesse* of thy sinnes, and the *greatnesse* of Gods hatred against the same; seeing Gods *Iustice* could not bee *satisfied* but by such a *Sacrifice*.

VWhen the Minister hath blessed and broken the Sacrament, and is addressing himselfe to distribute it; then meditate, *That the King* (who is the Master of the Feast) *stands at the Table to see his Guests*; and looketh vpon thee, whether thou hast on thee thy *Wedding-Garment*. Thinke also, that all the holy *Angels* that attend vpon the *Elect* in the *Church*, and *doe desire to behold*

Matt. 22. 11.

This wedding Garment is Righteousnesse and true Holinesse.

Apoc. 19. 8.

Ephes. 4. 24.

a 2. Cor. 11.

10.

Ephes. 1. vlt.

b 1. Pet. 1. 12.

behold the celebration of these holy *Mysterics*, doe obserue thy reuerence and behauiour: Let thy soule therefore, whilst the Minister bringeth the Sacrament vnto thee, offer this, or the like short Soliloquie vnto Christ.

A sweet Soliloquie, to bee said betwixt the Consecration and Receiuing of the Sacrament.

IS it true indeede, that God will dwell on Earth? Behold the Heauen, and the Heauen of Heauens are not able to contayne thee: how much more unable is the soule of such a sinfull Caytife as I am, to receiue thee?

But seeing it is thy blessed pleasure, to come thus to ^a suppe with me, and to ^b dwell in mee; I cannot for ioy but burst out, and say, *What is man*

1. King. 8. 27.

^a Apoc. 3. 20.
^b Ioh. 14. 23.

c Rom. 7. 14.

d Verse 24.

e Mat 9. 13.

Matt. 11. 28.

man that thou art so mindefull of him, and the sonne of man, that thou so regardest him? What fauour soeuer thou vouchsafest mee in the aboundance of thy Grace, I will freely confesse what I am in the wretchednesse of my Nature. I am in a word, a carnall Creature, whose very soule is *c sold vnder sinne*: a wretched man, compassed about with *d a body of death*: Yet, Lord, seeing thou *e callest*, here I come; and seeing thou callest *sinner*s, I haue thrust my selfe in among the rest, and seeing thou callest *all* with their *heaviest loades*, I see no reason why I should stay behinde. O Lord, I am *sicke*, and whither should I goe, but vnto thee the *Physitian* of my Soule? Thou hast cured *many*, but neuer diddest thou meete with a more miserable Patient: for I am more *leprous* then *Gebazi*, more *uncleane* then

Mag-

Magdalene, more blinde in Soule, then *Bartimeus* was in Body; for I haue liued all this while, and neuer seen the true light of thy Word: My soule runnes with a greater fluxe of sinne, then was the *Hemorisse* issue of bloud, *Mephibosheth* was not more lame to goe, then my soule is to walke after thee in loue. *Ieroboams Arme* was not more withered to strike the *Prophet*, then my hand is maymed to relecue the poore. Cure mee, O Lord, and thou shalt doe as great a worke as in curing them all. And though I haue all their sinnes and sores; yet Lord, so aboundant is thy grace, so great is thy skill, that if thou wilt, thou canst with a word, forgieue the one, and heale the other: And why should I doubt of thy good will, when to saue mee, will cost thee now but one *loving smile*; who diddest shew thy selfe
 so

2. Sam. 7. 11.

Gen. 32. 10.

1. Sam. 5. 7.

Matt. 23. 5.

so *willing* to redeeme mee,
 though it should cost thee *all*
thy heart-blood; and now offer-
 rest so graciously vnto mee the
assured pledge of my redemption,
 by thy *blood*: *Who am I, O*
Lord God? and what is my me-
 rit, that thou hast bought mee
 with so *deare a price*? It is meer-
 ly thy *mercy*; and *I, O Lord,*
am not worthy the least of all thy
mercies: much *lesse* to be a par-
 taker of this holy Sacrament,
 the greatest *pledge* of the grea-
 test *mercy*, that euer thou didst
 bestowe vpon those *sonnes* of
men whom thou *lovest*. How
 might I in respect of mine
owne unworthinesse, crie out for
feare at the sight of thy holy
Sacrament, as the *Philistines*
 did, when they saw the *Arke*
 of *God* come into the *assembly*?
Woe now vnto mee a sinner; but
 that thy *Angell* doth com-
 fort mee, as hee did the wo-
 man: *Feare thou not, for I know*
that

that thou seekest Iesus which was crucified. It is thou indeed that my soule seeketh after. And here thou offerest thy selfe vnto mee in thy blessed Sacrament. If therefore *Elizabeth* thought her selfe so much honoured, at thy presence in the wombe of thy blessed Mother, that the Babe sprang in her belly for ioy; how should my soule leape within mee for ioy, now that thou comest by thy holy Sacrament, to dwell in my heart for euer? Oh what an honour is this, not that the Mother of my Lord, but my Lord himselfe should come thus to visit me! Indeed Lord, I confesse with the faithfull Centurion, that *I am not worthy that thou shouldest come under my rooffe*; and that if thou didst but speake the word onely, my Soule should be saved: yet seeing it hath pleased she riches of thy grace, for the better strenghtning of my

Luk. 2. 43, 44

Matth. 8. 8.

Luke 11. 38.
 Apoc. 3. 20.
 Luke 18. 23.

Luke 19. 9.

my *weaknesse* ; to seale thy mercy vnto me, by thy *visible signe*, as well as by thy *visible word* : in all thankfull humility my soule speakes vnto thee with the *blessed Virgin* : *Behold, the handmaide of the Lord, be it vnto me according to thy Word.* Knock thou, Lord, by thy *Word* and *Sacraments* at the doore of my heart, and I will, like the *Publican*, with both my Fists, knock at my *breast*, as fast as I can, that thou maiest enter in: and if the doore will not *open* fast enough, *breake* it open, O Lord, by thine Almighty power, and then enter in, and dwell there for euer, that I may haue cause with *Zacheus* to acknowledge, that *this day saluation is come into mine house.* And cast out of mee whatioeuer shall be offensive vnto thee; for I resigne the whole *possession* of my heart vnto thy sacred Maiesty, intreating that
 I

I may not liue henceforth, but that thou mayest liue in mee, speake in me, walke in me, and so to gouerne me by thy spirit, that nothing may bee pleasing vnto mee, but that which is acceptable vnto thee. That finishing my course in the life of Grace, I may afterward liue with thee for euer in the Kingdome of glory. Grant this, O Lord Iesus, for the merits of thy death and bloud-shedding, Amen.

When the Minister bringeth towards thee the *Bread*, thus *blessed and broken*; and offering it vnto thee, bids thee, *Take, eat, &c.* then meditate that *Christ himselfe* commeth vnto thee, & both *offereth*, and *giueth* indeed vnto thy faith, his *very body and blond*, with all the *merits* of his *death and passion*, to feed thy Soule vnto *eternall Life*; as surely as the Minister offereth and giueth the outward signes that feede thy body vn-

to

*Sacramen-
tum requirit
sacramen-
tum.*

to this temporall life. The bread of the Lord is giuen by the Minister, but the Bread which is the Lord, is giuen by Christ himselfe.

When thou takest the bread at the Ministers hand to eat it, then rowze vp thy soule to apprehend Christ by faith: and to apply his merits to heale thy miseries. Embrace him as sweetly with thy faith in the Sacrament, as euer Simeon hugged him with his armes in his swaddling-cloutes.

As thou eatest the Bread, imagine that thou seest Christ hanging upon the Crosse, and by his vspeakable torments, fully satisfying Gods Iustice for thy sinnes: and strue to bee as verily partaker of the spirituall grace, as of the Elementall signes, For, the truth is not ablent from the signe, neither doth Christ deceiue, when hee saith, *This is my body:*
but

but hee giueth *himselfe* indeede to euery soule that *spiritually* receiues him by *Faith*. For as ours is the *same Supper* which Christ administred : so is the *same Christ* verily present at his owne Supper, not by any *Papall* * *Transubstantiation*, but by a *Sacramentall Participation*, whereby hee doth truely feede the faithfull vnto eternall life : not by *comming downe* out of Heauen vnto *thee*, but by *lifting* thee vp from the earth vnto *him*. According to that old saying : *Sursum Corda* ; Lift vp your hearts : And, *where the carkasse is, thither will the Eagles resort*, Mat. 24.

* Christ calls it his body, not the signe of his body, because this Sacrament was instituted not only to signifie, but also to communicate the spiritual graces that they represent: and by the signes to draw our mindes to the graces signified. So Euthimius in Matth. 19.

Non dixit Dominus. Hec sunt signa corporis mei, sed, Hoc est corpus meum. Oportet ergo, non ad naturam eorum, quae praeposita sunt aspersere, sed ad ipsorum virtutem et gratiam. Non hoc corpus quod videtur manducari estis : & ubi tunc illius sanguinem quem sumpserunt, qui me crucifigunt. Sacramentum aliquid vobis commendat : spiritualiter et inefficaciter vivificabit vos, August. in Psal. 98. speaking in the person of Christ. The Disciples did not eate Christ corporally and substantially in the first institution : no more doe wee in the reiteration of the same Supper.

D d

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When thou seest the *Wine* brought vnto thee *apart* from the *Bread*, then remember that the *bloud* of *Iesus Christ*, was as *verily* separated from his body vpon the *Crosse*; for the *remission* of thy sins: And that this is the *seale* of the *New Couenant*, which God hath made to *forgive* all the *sinnes* of all *penitent sinners*, that *beleene* in the *merits* of his *bloud-shedding*. For the *Wine* is not a *Sacrament* of *Christs bloud* contayned in his *veynes*; but as it was *shed* out of his body vpon the *Crosse* for the *remission* of the *sinnes* of all that *beleue* in him.

Matt. 26. 28.

As thou *drinkest* the *Wine*, and *powrest* it out of the *Cup* into thy *Stomacke*, meditate and *beleue*, that by the *merits* of that *Bloud*, which *Christ* shed vpon the *Crosse*, all thy *sinnes* are as *verily* *forgiven*, as thou hast now *drunke* this *Sacramentall Wine*, and
hast

hast it in thy stomacke. And in the *instant* of drinking, settle thy meditation vpon Christ, as hee hanged vpon the Crosse; as if like *Marie* and *Iohn*, thou diddest see him nayled, and his blood running downe his blessed side, out of that gashfull wound, which the *Speare* made in his innocent Heart, wishing thy Mouth closed to his side, that thou mightest receiue that *precious Blood* before it fell to the *dustie earth*. And yet the *actuall drinking* of that *reall blood* with thy mouth, would bee nothing so ** effectually*, as this *Sacramentall drinking* of that blood spiritually by *Faith*. For one of the *Souldiers* might haue drunke that, and beene still a *reprobate*, but whosoever drinketh it *spiritually by Faith* in the Sacrament, shall surely haue the *Remission* of his sinnes, and *Life* euermlasting.

* If remission of sinnes and eternall life had bin appropriated to the drinking of the reall blood, doubtlesse, *Iohn* and *Mary* would haue made meanes to haue drunke it: but *Iohn* ascribes the vertue to beleeuing that it was shed.

1. Cor. 12. 13.

Rom. 8. 34.

Heb. 7. 25.

Heb. 9. 24.

As thou feelest the Sacramentall Wine which thou hast drunke, *warming* thy colde stomacke: so endeauour to feele the *Holy Ghost cherishing* thy soule in the ioyfull assurance of the forgiuenesse of all thy sinnes, by the merits of the Bloud of *Christ*. And to this end, God giueth euery faithfull soule, together with the *Sacramentall Bloud*, the *Holy Ghost* to drinke. *Wee are all made to drinke into one Spirit.*

And so lift vp thy minde from the contemplation of *Christ*, as hee was *crucified* vpon the Crosse, to consider how hee now *sits in glory at the right hand of his Father*, making *intercession* for thee, by presenting to his Father the *unvaluable merits* of his death, which hee *once* suffered for thee, to appease his Iustice for the sinnes which thou doest *daily* commit against him.

After

After thou hast eaten and drunke both the Bread and Wine; labour that as those *sacramentall Signes* doe turne to the nourishment of thy *body*, and by the *digestion* of *heate* become *one* with thy substance: so by the *operation* of *Faith* and the *Holy Ghost*; thou maiest become *one* with *Christ*, and *Christ* with *thee*: and so mayest feele thy *Communion* with *Christ confirmed*, and increased daily more and more. That as it is impossible to separate the Bread and Wine digested into the bloud and substance of thy body: so it may bee more vnpossible to part *Christ* from thy *Soule*, or thy *Soule* from *Christ*.

Lastly, as the Bread of the Sacrament, though confected of *many Graines*, yet makes but *one Bread*: so must thou remember, that though all the faithfull are *many*: yet are

1. Cor. 10. 17
Unus est panis communis
actione Sacramenti, non
autem necessario unus
numero.

they all but one *Mysticall Body*: whereof *Christ* is *Head*. And therefore thou must loue euery Christian as thy *selfe*, and a *member* of thy body.

Thus farre of the duties to be done at the receiuing of the holy Sacrament, called *Meditation*.

3 *Of the duties which wee are to performe after receiuing of the holy Communion, called Action or Practise.*

THe duty which wee are to performe after the receiuing of the *Lords Supper*, is called *Action or Practise*: without which all the rest will minister vnto vs no comfort.

The *Action* consists of two sorts of duties: first, such as wee are to performe in the *Church*: or else, after that wee are gone home.

Those

Those that wee are to performe in the Church, are either *seuerall* from our owne *soules*: or else, *ioyntly* with the *Congregation*.

The *seuerall* duties which thou must performe from thine *owne Soule*, are three: first, thou must bee carefull (that forasmuch as Christ now *dwell:th* in thee, therefore) to *entertaine* him in a *cleane heart*, and with *pure affections*, for, the *most Holy* will bee *holy* with the *holy*; for if *Ioseph* of *Arimathea*, when he had begged of *Pilate* his *dead body*, to bury it, wrapped it in *sweet odours*, and *fine linnen*, and laid it in a *new Tombe*, how much more shouldst thou lodge *Christ* in a *new heart*, and perfume his roomes with the *odoriferous Incense* of *Prayers*, and all *pure affections*? If God required *Moses* to provide a *Pot* of *pure Gold* to keepe the

Psal. 13. 26.

*Sancta non
nisi sancta &
sancti.*

Manna that fell in the *Wilderness*: what a pure heart shouldest thou provide to receive this *divine Manna*, that is come downe from *Heaven*?

Luke 2. 46.

And as thou camest sorrowing, like *Ioseph* and *Mary*, to seeke *Christ* in the *Temple*, so now hauing there found him in the *middest* of his *Word* and *Sacraments*, be carefull with ioy to carry him home with thee, as they did.

Luke 15. 16.

And if the man that found but his *lost Sheepe*, reioyce so much, how canst thou, hauing found the *Sauour of the world*, but reioyce much more?

Secondly, thou must offer the *Sacrifice* of a *prinate thanksgiving* vnto *God* for his inestimable grace and mercy: for as this action is *common* vnto the *whole Church*: so is it *applied* particularly to *every one* of the faithfull in the *Church*, and for this particular mercy, every

euery soule must ioytully offer
vp a particular Sacrifice of
Thankes-giving. For if the *Wise*
men reioyced so much when
they saw the *Starre* which con-
ducted them vnto Christ; and
worshipped him so deuoutly,
when he lay a *Babe* in the *Man-*
ger: and offered vnto him their
Gold, Myrrhe, and Frankincense:
how much more shouldest thou
reioyce now, that thou hast
both *seene* and *receiued* this
Sacrament, which guideth thy
Soule vnto him, where he *sitteth*
at the right hand of his Father in
glory? And thither lifting vp
thy heart, *adore* him, and offer
vp vnto him, the *Gold* of a pure
Faith, the *Myrrhe* of a mortified
heart, and this or the like sweet
Incense of *Prayer* and *Thankes-*
giving.

A Prayer to be said after the receiving of the Communion.

WHat shall I render vnto thee (O blessed Sauour) for all these *blessings*, which thou hast so graciously bestowed, vpon my Soule? How can I sufficiently *thanke* thee, when I can scarce *expresse* them? Where thou mightest haue made mee a *Beast*, thou madest mee a *Man* after thine *owne Image*. When by sinne, I had lost both *thine Image* and *my selfe*? thou didst renew in mee thine *Image* by thy *Spirit*, and diddest *redeeme* my Soule by thy *bloud* againe: and now thou hast giuen vnto mee thy *Seale* and *pledge* of my *Redemption*; nay, thou hast giuen thy selfe vnto mee, *O blessed Redcemer*. Oh, what an inestimable *treasure* of riches, and ouer-flowing
Fountain

Fountaine of grace hath he got,
who hath gayned thee ! No
man euer touched thee by faith,
but thou diddest heale him by
Grace : for thou art the *Author*
of *Saluation*, the *remedy* of all
evils, the *medicine* of the *sicke*,
the *life* of the *quicke*, and the
resurrection of the *dead*. Seemed
it a small matter vnto thee to
appoint thy holy *Angels*, to
attend vpon so vile a Creature
as I am; but that thou wouldest
enter thy selfe into my
Soule, there to *preserue*, *nourish*,
and *cherish* mee vnto life e-
uerlasting.

If the *carkasse* of the *dead*
Prophet could *reuiue* a *dead*
man that touched it, how much
more shall the *living body* of the
Lord of all Prophets quicken the
faithfull, in whose heart hee
dwelleth? And if thou wilt raise
my body at the *last day* out of
the dust; how much more wilt
thou now *reuiue* my *Soule*
which

2. Kin. 33. 21.

which thou hast *sanctified* with thy Spirit, and *purified* with thy blood? O Lord, what could I more desire, or what couldst thou more bestow vpon mee, then to giue mee thy *body* for *meate*, thy *blood* for *drinke*, and to *lay downe* thy *Soule* for the price of my *Redemption*? Thou Lord endurest the *paine*, and I doe reape the *profit*: I receiued *pardon*, and thou diddest beare the *punishment*. Thy *teares* were my *bath*, thy *wounds* my *weale*, and the *iniustice* done to thee satisfied for the *iudgement* which was *due* to mee. Thus by thy *birth*, thou art become my *Brother*; by thy *death*, my *ransome*; by thy *mercy*, my *reward*; and by thy *Sacrament* my *nourishment*. O diuine food! by which the *sonnes of men* are transformed into the *sonnes of God*, so that *mans nature* dieth, and *Gods nature* liueth and ruleth in vs. Indeed, all *Creatures* wondred

wondred that the Creator
would bee inclosed nine Mo-
neths in the *Virgius Wombe*,
(though her Wombe being re-
plenished with the *Holy Ghost*,
was more *splendide* then the
Starry Firmament.) But that
thou shouldst thus humble
thy selfe to dwell for ever in my
heart, which thou foundest
more vncleane then a *dung-hill*,
it is able to make all the Crea-
tures in Heauen and Earth to
stand amazed. But seeing it is
thy free grace and meere plea-
sure thus to enter and to dwell
in my heart, I would to God
that I had so pure a heart as my
heart could wish, to entertaine
thee. And who is fit to enter-
taine Christ? or who, though
invited, would not chuse with
Mary, rather to kneele at thy
feet, then presume to sit with
thee at thy Table? Though I
want a pure heart for thee to
dwell in, yet weeping eyes shal ne-
uer

neuer bee wanting to wash thy
blessed Feete, and to lament my
filthy sinnes. And albeit, I can-
 not weepe so many *teares* as
 may suffice to wash thy *holy*
Feete, yet Lord it is sufficient
 that thou hast shedde *bloud*
 enough to cleanse my sinfull
soule. And I am fully (O Lord)
assured, that all the *daintie fare*,
 wherewith the *disdainefull Pha-*
risie entertained thee at his *Table*,
 did not so much please
 thee, as *those teares* which peni-
 tent *Mary* powred vnder the
Table. I would therefore wish
 with *Jeremy*, that my *head were*
 a *Fountaine of teares*, that seeing
 I can by no meanes yeeld suf-
 ficient thanks for thy loue to
 me; yet I might by *continuell*
teares, testifie my loue vnto
 thee. And though no man is
 worthy of so infinite a *grace*:
 yet this is my comfort, that hee
 is worthy whom thou in fauour ac-
 countest worthy. And seeing that
 now

now of thy meere grace thou
 hast counted mee (among
 others thy chosen) worthy of
 this vnspeakable fauour , and
 sealed by thy Sacrament the
assurance of thy love , and the
forgiueneſſe of my ſins , O Lord,
 confirme thy fauour vnto thy
 Seruant, and ſay of me as *Iſaac*
 did of *Iacob* ; *I haue bleſſed him,*
therefore hee ſhall be bleſſed. And
 that I may ſay vnto thee with
Dauid; *Thou, O Lord, haſt bleſſed*
my ſoule , and *made it thy houſe,*
and it ſhall bee bleſſed for euer.
 And ſeeing it pleaſed thee to
 bleſſe the houſe of *Obed-edom*, and
 all his houſhold, whileſt the *Arke*
 of the Lord remained in his houſe.
 I doubt not but thou wilt
 much more bleſſe my ſoule and
 body, and all that doe belong
 vnto me, now that it hath plea-
 ſed thy Maieſtie of thine owne
 good-will , to enter under my
 rooſe , and to dwell for euer in
 my poore Cottage : bleſſe mee,

Gen. 27. 33.

1. Chr. 17. 27

2. Sam. 6. 11,
 12.

Gen. 32. 24,
&c.

O Lord ; so that my finnes may wholly bee remitted by thy *blood*, my conscience sanctified by thy *spirit*, my minde enlightned by thy *truth*, my heart guided by thy *Spirit*, and my will in all things, *subdued* to thy *blessed will* and pleasure. Blesse mee with all graces which I *want*, and increase in mee those good gifts which thou hast *already bestowed* vpon mee. And seeing that I hold thee not by the armes, as *Iacob*, *wrestling* without mee ; but inwardly *dwelling* by *Faith* within mee ; surely, Lord, *I will neuer let thee goe except thou blesse mee*, and giue mee a *new name*, a *new heart*, a *new spirit*, and strength by the *power* of God to *prenaile ouer sinne and Satan*. And I beseech thee, O Lord, desire not to depart from mee, as thou diddest for *Iacob*, because the *day breaketh*, and thy grace *beginneth*

ginneth to dawne and appeare. But I from my soule, humbly with the *Emautes* enureate thee, O sweet Iesus, *to abide with mee, because it draweth toward night.* For the *night of temptation*, the *night of tribulation*, yea, my *last long night of death* approacheth: O blessed Sauour, stay with mee therefore now and euer. And if thy *presence* goe not home with mee, carry mee now from hence. Goe with mee, and *live* with mee, and let neither death nor life separate mee from thee. Drive mee from my selfe, draw mee vnto thee. Let me be sicke, but sound in thee, and in my *weaknesse* let thy *strength* appeare. Let mee seeme as dead, that thou *alone* may bee scene to *live* in mee, so that all my *members* may bee but *instruments* to act thy *motions*. Set mee as a *seale* vpon thine heart, and let thy *zeale* bee settled vpon mine,

Exod. 13. 14.

Cant. 3. 6.

Luke 22.30.

Apoc.5.9.

Apoc.7.10.
21, 22.

mine, that I may bee out of loue with *all*, that I may bee onely in loue with thee. And grant, O Lord, that as thou now vouchsafest mee this fauour, to sit at thy Table to receiue this *Sacrament* in thy *House of grace*, so I may hereafter through thy mercy, bee received to *eate and drinke at thy Table in thy Kingdome of glory*. And for thy mercy, I doe here with the foure Beasts, and foure and twenty Elders, cast my selfe downe before thy *Throne of Grace*, acknowledging that it is thou that hast redeemed me with thy blond, and that saluation commeth only from thee. And therefore unto thee I doe yeeld all praise, and glory, and wisdom, and thanks, and honor, and power, and might, and Majesty, O my Lord, and my God, for euermore, Amen.

Thirdly, seeing Christ hath sacrificed himselfe for thee:
(and

(and all that thou canst giue is too little) therefore thou must offer thy selfe to be a *living, holy, and acceptable sacrifice vnto God*; by seruing him in *righteousnesse* and *holinesse* all thy dayes. Thus *Tertullian* witnesseth, that in his time, a Christian was knowne from another man, onely by the *holinesse* and *uprightness* of his life.

Rom. 12.1.

Leuit. 17.5.

2 *Of the duties which wee are to doe, after the Communion ioyntly with the Congregation.*

THe duties to be performed ioyntly with the Church, are three. First, *publike Thankes-giving*, both by *Prayers*, and *singing of Psalmes*: thus Christ himseife and his Apostles did. Secondly, *Ioyning with the Church*, in giuing (euery man according to his ability) towards the *releefe of the poore*.

This

Which is probable to haue beene the 113. Psalmc.
1. Cor. 16. 1.
Rom. 15. 25.

* Qui copio-
siores sunt &
volunt, pro
arbitrio quisq;
suo quod vi-
sum est con-
tribuant: &
quod ita colli-
gitur, apud
propositum
deponitur atq;
inde ille optin-
latur pupillis
& viduis, &
qui propter
morbum aut
aliquam ali-
am causã e-
gent, &c. Iu-
stin. Martyr
Apolog. 2
* ἀγαπᾷ.
Lucrum est
pietatis nomi-
ne facere sum-
ptum, Tertul.
Apo. adu.
Gent. cap.
39.
Num. 6. 23.
27.
Iohn 6. 56.

This was the manner of the *Primitive Churches*, to make *Collections* and * *Lowe-Feasts* after the *Lords Supper*, for the releeve of the poore Christians. Thirdly, when thanks and praise is ended: then with all reuerence to stand vp, and to receiue the *blessing of God*, by the mouth of his *Minister*, and to receiue it, as if thou didst heare *God himselfe* pronouncing it vnto thee from Heauen. For by * *their blessing*, God doth *blesse his people*.

Thus farre of the duties to be practised in the Church.

The duties which thou art to practise after that thou art departed home, are three. First, to observe diligently whether thou hast truly received Christ in the Sacrament. Which thou mayest thus easily perceiue, for seeing his flesh is meate indeed, and his blood is drinke indeede, and that hee is so full of

of grace, that no man euer *touch*ed him by *faith*, but hee receiued *vertue* from him: it cannot possibly bee, that if thou hast eaten his flesh, or drunke his Bloud, but thou shalt receive grace and power, to bee cleansed from thy finnes and filthinesse. For if the *Hemorise* that did but touch his garment, had her *bloudie issue* that continued so long, *forthwith* stanch'd: how much more will the *bloudie issue* of thy sinne bee stanch'd, if thou then hast truly eaten and drunke the *very flesh and bloud of Christ*? But if thy issue still runneth, thou maist iustly suspect thou hast neuer yet truly *touch*ed *Christ*.

Marke 5.29.

Secondly, seeing thou hast now *reconciled* thy selfe to God, and *renewed* thy Covenant, and *vowed* newnesse and amendment of life: thou must therefore haue a speciall care, that thou

Matt. 13. 24.
8c.

1. Pet. 2. 22.

Cant. 5. 3.

thou doest not yeeld to commit thy former sinnes any more : knowing that the *uncleane spirit*, if euer hee can get into thy Soule againe, after that it is swept and garnished, hee will enter forcible possession, with seuen other Devils worse then himselfe ; So that the end of that man shall bee worse then his beginning. Bee yee not therefore like the Dogge that returnes to his vomit, or the washed Sow that wallowed in the myre againe. And returne not to thy malice, like to the Adder, who laying aside her poyson while shee drinks, takes it vp againe when shee hath done. But when either the *Devill* or thy *Flesh*, shal offer to tempt and mooue thee to relapse into thy former sinnes : answer them as the Spouse doth in the *Canticles*, *I haue put off my coat* (of my former corruption) *how shall I put it on ? I haue washed my feete*, *how shall I defile them againe ?*

Lattiy,

Lattly, if euer thou hast found either ioy or comfort in receiuing the holy Sacrament, let it appeare by the *eager desire* of receiuing it often againe. For the *body of Christ*, as it was annoynted with the Oyle of gladnesse aboue his fellowes; so doth it yeeld a *sweeter sauer* then all the Oyntments of the world: The *fragrant smell* whereof allureth all Soules who haue once tasted the sweetnesse thereof, euer after to desire *finer* to taste thereof againe. *Because of the sauer of thy good Oyntments*, therefore doe the *Virgins loue thee*. O taste therefore, and often see how good the Lord is, saith David. This is the *Commandement of Christ* himselfe, Doe this in remembrance of mee, and in doing this, thou shalt shew thy selfe best mindefull and thankesfull for his death. For, as oft as ye shal eat this bread, and drinke this Cuppe

Psal. 45. 7.
Heb. 1. 9.
Can. 1. 3.
Psal. 34. 8.
Sic Roma
hanc esse con-
suetudinem,
v. fideles sem-
per Christi
corpus acci-
pian, Hier.
Apol. adu.
Iouin.
Quotidie
communione
Eucharistia
perस्पere non
laudo nec re-
prehendo. Om-
nibus Domi-
nici diebus
communi-
candum suadeo
& hortor, si
mens sine af-
fectu peccandi
sit, Aug. (vel
potius Gen-
adius) lib. de
Eccl. Dogm.
cap. 53.

Tit. 2. 12. 14.

cuppe, yee shall shew the Lords death untill hee come. And let this be the chiefe end, wherevnto both thy receiuing and liuing tendeth: that thou maist be a holy Christian, zealous of good workes, purged from sinne, to liue soberly, righteously, and godly in this present world; that thou maiest bee acceptable to God, profitable to thy brethren, and comfortable vnto thine owne soule.

Thus farre of the manner of glorifying God in thy life.

Now followeth the Practise of Piety, in glorifying God in the time of sicknesse, and when thou art called to die in the Lord.

AS soone as thou perceiuest thy selfe to be visited with any sicknesse, meditate with thy selfe:

Iob 5. 6.

I That misery commeth not forth

forth of the dust; neither doth affliction spring out of the earth. Sicknesse comes not by hap or chance (as the *Philistims* supposed that their *Mice* and *Emroides* came,) but from mans wickednesse, which as sparkles, breaketh out. Man suffereth (saith *Jeremy*) for his sinnes. Fooles (saith *David*) by reason of their transgressions, and because of their iniquities are afflicted. As therefore *Salomon* aduiseeth a man to carry himselfe towards an earthly Prince; If the spirit of him that ruleth, rise vp against thee, leaue not thy place: for gentlenesse pacifieth great sinnes: so counsell I thee to deale with the Prince of Princes: If the spirit of him that ruleth heauen and earth, rise vp against thee, let not thy heart despaire: for repentance pacifieth great sins. And whosoever returneth in his affliction to the Lord God of Israel, &

1 Sam. 6.7.

Lam. 3. 39.

psal. 107. 17.

Eccles. 10. 4.

2. Chro. 33. 4.

Mat. 6. 6.

psal. 4. 4.

Lam. 3. 40.

Iosh. 7. 16,
&c.

seeks him, he will be found of him.

2 Shut to thy Chamber doore; *Examine thine owne heart upon thy bed; Search and trie thy waie. Search as diligently for thy capitall sinne, as Ioshua did for Achan, till thou findest it. For albeit God, when hee beginneth to chasten his Children, hath respect to all their sinnes; yet when his anger is incensed, hee chiefly taketh occasion to chasten, and enter with them into iudgement, for some one grieuous sinne, wherein they haue liued without Repentance.*

3 When thou hast thus considered all thy sinnes, put thy selfe before the iudgement Seate of God, as a Fellon or Murtherer, standing at the Barre of an earthly Iudge: and with grieve and sorrow of heart *confesse vnto God all thy knowne sinnes, especially thy capitall offences, wherewith*
God

God is chiefly displeased. Lay them open, with all the circumstances of the *time, place,* and *manner* how they were committed, as may most serue to aggrauate the *hainousnesse* of thy sinnes, and to shew the *contrition* of thy heart for the same. Lift vp thine hand, and acknowledge thy selfe before the righteous Iudge of heauen and earth, *guiltie* of eternall Death and damnation, for those thy hainous sinnes and transgressions. And hauing thus *accused* and *iudged* thy selfe; cast downe thy selfe before the Foote-stoole of his Throne of grace: assuring thy selfe that whatsoeuer the *kings* of *Israel* be; yet the God of *Israel* is a mercifull God: And cry vnto him from a penitent and faithfull heart, for mercy and forgiuenes; as eagerly and earnestly, as euer thou knewest a Malefactor, being to re-

psal. 99. 5.
Heb. 4. 20.

1. Reg. 20. 81.

ceite his sentence, crying vnto the Iudge for fauour and pardon; vowing amendment of life, and (by the assistance of his grace) neuer to commit the like sinne any more. All which thou maist doe in these or the like words.

*A Prayer when one begins
to bee sicke.*

O Most righteous Iudge, yet in Iesus Christ my gracious *Father*: I wretched sinner doe here returne vnto thee (though driuen with paine and sicknesse,) like the *Prodigal childe*, with want and hunger. I acknowledge that this sicknesse and paine comes not by blinde chance or fortune, but by thy diuine providence, and speciall appointment. It is the stroke of thy heauie hand, which my sinnes haue iustly deserued; and the things that I
feared

fear'd, are now fallen upon me :
Yet I doe well perceiue, that
in wrath thou remembreſt mer-
cy, when I conſider how ma-
ny, and how hainous are my
ſins, and how few and eaſie are
thy *corrections.* Thou mighteſt
haue ſtrucken mee with ſome
fearefull and ſodaine death,
whereby I ſhould not haue
had either *time* or *ſpace* to
haue called vpon thee for
grace and *mercy*; and ſo I
ſhould haue periſhed in my
ſinnes, and haue bene for e-
uer *condemned* in Hell.

Habak. 3. 1.

But thou, O Lord, viſiteſt
mee with ſuch a fatherly cha-
ſtiſement, as thou vſeſt to viſit
thy deareſt Children, whom
thou beſt loueſt; giuing mee
(by this ſickneſſe) both war-
ning and time to repent, and
to ſue vnto thee for grace and
pardon. I take not therefore, O
Lord, this thy viſitation, as any
ſigne of thy wrath or hatred;

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 Lord, this thy viſitation, as any
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1. COR. II. 13.

Heb. 12. 9-7,
&c.

but as an assured *pledge* & token of thy fauour and louing kindnesse, whereby thou dost with thy temporall Iudgements draw mee to *iudge my selfe*, and to repent of my wicked life, that I should not bee condemned with the godlesse & vnpenitent world. For thy holy Word assures mee, that *whom thou louest, thou thus chastenest*: and that *thou scourgest euery sonne that thou receivest*. That if *I endure thy chastening, thou offerest thy selfe unto me as unto a sonne*; and that all that continue in sin, and yet escape without correction (whereof all thy children are partakers) are Bastards and not sonnes: and that *thou chastenest me for my profit, that I may bee a partaker of thy holinesse*. O Lord, how full of goodnesse is thy Nature, that hast dealt with mee so graciously in the time of my health and prosperitie; and now being

ing prouoked by my sins and vnthankfulnesse, hast such *fatherly* and *profitable* ends, in inflicting vpon me this sicknesse and correction?

I confesse, Lord, that thou doest iustly afflict my *body* with sicknesse; for my *soule* was sicke before of long prosperitie, and surfeited with ease, peace, plenty, and fulnesse of bread. And now, O Lord, I lament and mourne for my sins: *I acknowledge my wickednesse, and mine iniquities are alwaies in thy sight.* O what a wretched sinner am I, void of all goodnesse by nature, and full of euill by sinfull custome! Oh, what a world of sin haue I committed against thee, whilest thy long sufferance expected my conuersion, and thy blessings wooed me to repentance! Yet, O my God, seeing it is thy property more to respect the *goodnesse* of
E e 4 thine

Ezek. 19. 49.

Psal. 51. 1.

Verse 11.

Psal. 25. 7.

Hosea 14. 4.

thine owne nature, then the
deserts of sinners : I beseech
 thee, O Father, for thy Sonne
Iesus Christ his sake, and for
 the merits of that *all-saving*
 death which he hath volunta-
 rily suffered for all which be-
 leeue in him; *Haue mercy vpon*
me, according to the multitude of
thy mercies; turne thy face away
from my sinnes, and blot out all
mine iniquities: cast me not out of
thy presence, neither reward me
according to my deserts : For if
 thou doest reiect me, who wil
 receiue me? or who will succor
 me, if thou doest forsake me?
 But thou, O Lord, art the helper
 of the helpelesse, and in thee the
 fatherlesse findeth mercy : for
 though my sins bee exceeding
 great, yet thy mercy, O Lord,
 far exceedeth them all: neither
 can I commit so many as thy
 grace can remit and pardon.
 Wash therefore, O Christ, my
 sins with the vertue of thy pre-
 cious

cious bloud, especially, those
sinnes, which from a penitent
heart I haue confessed vnto
thee: but chiefly, O Lord, for
Christ his sake forgiue mee *.

And seeing that of thy loue
thou diddest lay downe thy
life for my ransome, when I
was thine enemy : oh, saue
now the price of thine owne
bloud, when it shall cost thee
but a *smile* vpon mee, or a
gracious *appearance* in thy Fa-
thers sight in my behalfe.
Reconcile mee once againe,
O mercifull Mediatour, vnto
thy Father; for though there
bee nothing in mee that can
please him, yet I know that
in thee, and for thy sake, hee
is *well pleased* with all whom
thou acceptest and louest.
And if it bee thy blessed
will, remoue this sicknesse
from mee, and restore mee
to my former health againe;
that I may liue longer to set

* Here name
that sinne,
which most
troubleth thy
conscience.

Mat. 3. 17.

Ephes. 5. 26.

forth thy glory; and to bee a comfort to my friends which depend vpon me; and procure to my selfe a more settled assurance of that heauenly inheritance which thou hast prepared for mee. And then, Lord, thou shalt see how religiously and wisely I shall *redeeme the time*, which heretofore I haue so lewdly and prophanely spent. And to the end that I may the sooner and the easier bee deliuered from this paine and sicknesse; direct mee, O Lord, I beseech thee, by thy diuine prouidence, to such a *Physician and helper*, as that (by thy *blessing vpon thy meanes*.) I may recouer my former health and welfare againe. And good Lord, vouchsafe, that as thou hast sent this *sicknesse* vnto me, so thou wouldst likewise be pleased to send thy *holy Spirit* into my hart, whereby this present sicknes may be
fan-

sanctified vnto me: that I may vse it as thy *Schoole*, wherein I may learne to know the greatnesse of my misery, and the riches of thy mercy: that I may be so *humbled* at the one, that I *despaire* not of the *other*: and that I may so renounce al confidence of helpe in my selfe, or in any other creature: that I may onely put the whole rest of my saluation in thy al. sufficient merits. And forasmuch as thou knowest, Lord, how weak a vessell I am, ful of frailty and imperfections; and that by nature I am angry and forward vnder euery crosse and affliction: O Lord, who art the *giuer of all good gifts*, arme me with patience to endure thy blessed will & pleasure; and of thy mercy lay no more vpon me, then I shall bee able to endure & suffer. Giue me grace to behaue my selfe in all patience, loue, and meeknesse, vn-

Iam. 1. 17.

Iohn 3. 27.

1 Cor. 10. 13.

to those that shal come and visit me: that I may thankfully receiue, and willingly imbrace all good counsels and consolations from them: and that they may likewise see in mee such good examples of *Patience*, and heare from mee such godly lessons of *Comfort*, as may bee arguments of my Christian faith & profession, and instructions vnto them, how to behaue themselves when it shal please thee to visit them with the like affliction or sickness. I know, O Lord, I haue deserued to die; & I desire not longer to liue, then to amend my wicked life, and in some better measure to set forth thy glory. Therefore, O Father, if it bee thy blessed will, restore me to health againe, and grant me a longer life. But if thou hast, according to thine eternall decree, appointed by this sickness to call for mee

out

out of this transitory life; I
 resigne my selfe *into thy hands*
 and holy pleasure; *thy blessed*
will bee done, whether it be by
 life or by death. Onely I be-
 seech thee of thy mercy for-
 giue mee all my sinnes, and
 prepare my poore soule, that
 by a *true faith* and *unfeined re-*
pentance, she may be ready a-
 gainst the time that thou shalt
 call for her out of my sicke
 and sinfull body. O heavenly
 Father, who art the *hearer of*
Prayers, *heare thou in Heauen*
this my Prayer, and in this ex-
 tremity grant mee these re-
 quests; not for any *worthinesse*
 that is in mee, but for the *me-*
rits of thy beloued Sonne *Ie-*
sus, my onely Sauour and Me-
 diator; for whose sake thou
 hast promised to heare vs, and
 to grant *whatsoever wee shall*
aske of thee in his Name; In his
 Name therefore, and in his
 owne words I conclude this

Psal. 31. 5.

Psal. 65. 2.
 1. Kin. 39. 8.

Iohn 16. 23.

my

my vnperfect Prayer, saying:
*Our Father which art in Hea-
 uen, &c.*

Having thus reconciled thy
 selfe vnto God in Christ:

Isay 38. 1.

1. Let thy next care bee to
*set thy house in order, as Isay ad-
 uised King Ezechias: making
 thy last Will & Testament (if it
 be not already made.) If it be
 made, then peruse it, confirme
 it, and for auoiding all doubts
 and contention, publish it be-
 fore witnesses, that (if God
 call for thee out of this life)
 it may stand in force and vn-
 alterable, as thy last Will and
 Testament, and so deliuer it
 locked or sealed vp in some
 Boxe, to the keeping of a faith-
 full friend, in the presence of
 honest witnesses.*

2 But in making thy Testa-
 ment, take a religious Diuines
 aduice, how to bestow thy be-
 nenuelence; and some honest

Lawyers

Lawyers counsell to contriue it according to Law.

Dispatch this, before thy sicknes doth increase, and thy memory decay: lest otherwise thy Testament proue a dotement, and so be another mans fancy, rather then thy Will.

3 To preuent many inconueniences, let me recommend to thy discretion two things :

1 If God haue blessed thee with any competent state of wealth; make thy Will in thy health time: It will neither put thee further from thy goods, nor hasten thee sooner to thy death: but it will be a greater ease to thy minde, in freeing thee from a great trouble, when thou shalt haue most need of quiet. For when thy house is set in order, thou shalt bee better enabled to set thy soule in order, and to dispose of thy iourney towards God.

2 If thou hast Children,
giue

giue to *euery one* of them a portion, according to thine *ability*, in thy life time; that thy life may seeme an *ease*, and not a *yoake* vnto them: yet so giue, as that thy Children may bee still beholding vnto *thee*, and not *thou* vnto *them*. But if thou keepe all in thy hands whilest thou liuest, they may thanke *Death* and not *thee*, for the portion that thou leauest *thē*. If thou hast no children, and the *Lord* hath blest thee with a great portion of the goods of this world, and if thou meanest to bestow them vpon any *charitable* or *pious* vses, put not ouer that *good worke* to the trust of others; seeing thou seest how *most* of other mens *Executors*, proue almost *Executioners*: And if friends be so vnfaithful in a mans life; how much greater cause hast thou to distrust their *fidelity* after thy *death*?

Lamentable experience sheweth how many *dead-men's* Wills haue of late, either beene quite *concealed*, vtterly *ouerthrowne*, or by *cauils & quirks of Law* *frustrated* or *altered*: whereas by the *Law of God*, the will of the dead should not bee *violated*, but al his godly intentions *conscionably* performed and fulfilled, as in the sight of *God*, who in the *day of the Resurrection*, will be a *iust Iudge*, both of the *quicke* and *dead*. And if any thing should hap in his Will to be *ambiguous* or *doubtful*, it should be * construed, as it might come neereſt to the honour of *God*, and the *honest intention* of the *Testator*. But let the *vengeance* due to such *vnchristian deeds*, light on the *Actors* that doe them: not on the *kingdome* wherein they are suffered to bee donę. And let other *Rich men* bee warned by such *wretched examples*, not to *marry*

Gal. 3. 15.
Heb. 9. 17.

2. Cor. 5. 10.
Eccl. 12. 14.
Rom. 2. 15
1. Cor. 4. 5.
Act. 7. 34. 32.

* *Voluntas*
testatoru *ma-*
gis inspicun-
da est quam
verba. l. cum
virum § fa-
cto. de fidei
cum ff. ad
leg. Fal. l. fi.
ff. ad Treb. l.
ubi § se rogo.

* *Matrimonium inter Animam & Arcam, disortium inter Deum Animam.*

Aug. Felix quem faciunt aliena pericula committere.

*Gal. 6. 9.
Mat. 10. 42.
Marke 9. 41.
Mat 25. 41.
Luke 14. 14.
& 18. 22.
1. Cor. 15. 58.
Apoc, 14. 13.*

Iob 14. 5.

* *marry their mindes to their mo. 17: as that they will doe no good with their goods till death diuorceth them.* Considering therefore the shortnesse of thine owne life, and the *uncertainty* of others *inst* dealing after thy death, in these *uniust daies*; let mee aduise thee (whom God hath blessed with *abilitie*, and an *intent* to doe good) to become in thy *life time*, thine own *Administrator*; make thine own hands thine *Executors*, & thine owne *cies* thy *Ouerseers*; cause thy *lanthorne* to giue her light *before thee*, and not *behind thee*: giue God the *glory*, and thou shalt receiue of him in *due time* the *reward*, which of his grace and mercy hee hath promised to thy *good workes*.

4. Having thus set thy *house* and *soule* in order (if the determined number of thy daies be not expired) God will either haue *mercy* vpon thee, and

and say, *Spa re him* (O killing
malady) that he go not down into
the pit; for I haue receined a re-
conciliation: Or else his Father-
ly providence wil direct thee to
such a *Phisician*, and to such
meanes, as that by his blessing
vpon their endeuors thou shalt
reouer, and be restored to thy
former health againe. But in
any wise, take heed that thou,
nor none for thee, send vnto
sorcerers, wizards, charmers, or
inchanters for helpe: for this
were to leaue the *God of Israel*,
and to goe to *Baalzebub* the
God of Ekron for helpe; as did
wicked *Ahaziah*, and to break
thy vow which thou hast
made with the blessed *Trinity*
in thy *Baptisme*: & be sure that
God will neuer giue a blessing
by those means which he hath
accursed: but if he permit *Sa-*
tan to cure thy body, feare lest it
tend to the *damnation* of thy
soule. Thou art tryed: beware.

5 When

Iob 33. 24.

2 King. 10. 7.

1 King. 5. 7.

8. 10.

Iohn 9. 7.

2 Reg. 1. 2, 3.

Lewit. 20. 6.

Deut. 18. 10,

&c.

Thef. 3. 10.

Deut. 13. 3.

2. Chro. 16. 12

Isay 1. 57.
Ier. 8. 22.

5 When thou hast sent for the *Phisician*, take heede that thou put not thy trust rather in the *Phisician*; then in the *Lord*, as *Aza* did; of whom it is said, that he sought not the *Lord*, in his disease, but to the *Phisician*; which is a kinde of idolatry, that will increase the *Lords* anger, and make the *Phisicke* receiued vneffectuall. Vse therefore the *Phisician*, as *Gods Instrument*, and *Physicke* as *Gods meanes*. And seeing it is not lawfull without Prayer to vse ordinary food, 1. *Tim.* 4. 4. much lesse extraordinary *Physicke* (whose good effect depends vpon the blessing of *God*,) before thou takest thy *Phisicke*, pray therefore heartily to *God* to blesse it vnto thy vse, in these or the like words.

A

*A Prayer before taking
of Physicke.*

O Mercifull Father, who
art the Lord of health,
and of sicknesse, of life, and
of death: who killest, and ma-
kest aline; who bringest downe
to the graue, & raisest vp again:
I come vnto thee, as to the
onely *Physician*, who canst
cure my soule from sinne, and
my body from sicknesse. I desire
neither life nor death, but re-
ferre my selfe to thy most ho-
ly will: For, though wee must
needes dye, and being dead, our
lines are as water spilt on the
ground, which cannot be gathe-
red vp againe; yet hath thy
gracious prouidence (whilest
life remaineth) appointed means
which thou wilt haue thy
children to vse, and (by the
lawfull vse thereof) to expect
thy blessing vpon thine owne
meanes,

1. Sam. 2. 6.

2. Sam. 14. 14.

Isay 38. 31.

Iohn 9. 6, 7.

Mat. 8. 15.

meanes, to the curing of their
 sicknesse, and restitution of
 their health. And now, O
 Lord, in this my necessitie, I
 haue according to thine or-
 dinance, sent for thy seruant
 (the *Phisician*) who hath pre-
 pared for mee this *Phisicke*,
 which I receiue as *meanes* sent
 from thy fatherly hand: I be-
 seech thee therefore, that as by
 thy blessing on a *lump* of dry
figs, thou didst heale *Ezechias*
fore, that he recouered; and by
seuen times washing in the ri-
 uer of *Iordan*, didst cleanse
Naaman the Syrian of his Le-
 prosie; and diddest restore
 the man that was *blinde* from
 his birth, by *anoynting* his
 eyes with *clay* and *spittle*; and
 sending him to wash in the
poole of Siloam; and by tou-
 ching the hand of *Peters wines*
Mother, diddest cure her of
 her Feauer; and didst restore
 the Woman that touched the
 hemme

hemme of thy Garment, from
her bloudy issue : So it would
please thee of thine infinite
goodnesse and mercy, to *san-*
ctifie this *Phisicke* to my vse,
and to giue such a *blessing*
vnto it, that it may (if it bee
thy will and pleasure) *remone*
this my *sicknesse* and *paine*, and
restore mee to *health* and
strength againe. But if the
number of those daies which
thou hast *appointed* for me, to
liue in this vale of misery, bee
at an end, and that thou hast
sent this *sicknesse* as thy Mes-
senger, to call mee out of this
mortall life; then (Lord) *let*
thy blessed will bee done : for I
submit my will to thy most
holy pleasure. Onely I be-
seech thee increase my *Faith*
and *Patience*, and let thy grace
and mercy bee neuer wanting
vnto mee; but in the midst
of all extremities, assise mee
with thy *holy Spirit*, that I
may

Mat. 8. 10,
&c.

Iob 14.

may willingly and cheerfully
resigne vp my Soule (the price
of thine owne blood) into thy
most gracious hands and custo-
die. Grant this, O Father, for
Iesus Christ his sake; to whom,
with thee, and the holy
Ghost, be all honour and glo-
ry, both now and euermore.
Amen.

Meditations for the sicke.

VW Hilest thy sicknesse
remaineth, vse often
(for thy comfort) these few
Meditations, taken from the
ends wherefore God sendeth
afflictions to his Children.
Those are *tenne*.

I That by afflictions God
may not onely * correct our
sins past; but also worke in vs
a deeper loathing of our natu-
rall corruption, and so peuent
vs from falling into many
other

* Deus suos
percutit, vt
emendet.

Her. Com. in
Esay lib. 6.

Deus calami-
tates infligit,
non extingue-
re sed casti-
gare nos cu-
piens. Basil.
serm. 3. in
Dimisses.

other sin, which otherwise we would commit : like a good *Father*, who suffers his tender *Babe* to scorch his finger in a candle, that he may the rather learne to beware of falling into a greater fire. So that the child of God may say with *Dauid*, *It is good for me that I haue beene afflicted, that I may learne thy Statutes* : for, before I was afflicted, I went astray, but now I keepe thy Word. And indeede (saith *S. Paul*) *We are chastened of the Lord, because we should not be condemned with the World.* With one Crosse God maketh two cures: the chastisement of sins past, the preuention of sinne to come. For though the eternall punishment of sinne, (as it proceedeth from Iustice) is fully pardoned in the Sacrifice of Christ : yet wee are not (without serious iudging of our selues) exempted from the temporall chastisement of

F f sinne;

Psal. 119. 71.

Psal. 119. 67.

1. Cor. 11. 13.

2. Sam. 12. 10.

Verse 13.

sinne; for this proceedeth *only* from the loue of God, for our good. And this is the reason, that when *Nathan* told *Dauid*, from the Lord, that his sins were forgiven: yet that the Sword (of chastisement) should not depart from his house, and that his Childe should surely die. For GOD, like a skilfull Phisician, seeing the Soule to bee poysoned with the settling of sinne; and knowing that the raigning of the flesh will proue the ruine of the Spirit; ministreth the bitter Pill of affliction, whereby the reliques of sinne are purged, and the Soule more soundly cured: the Flesh is subdued, and the Spirit is sanctified: Oh the odiousnesse of sinne, which causeth God to chasten so seuerely his Children, whom otherwise he loueth so dearly!

2 God sendeth affliction
to

to seale vnto vs our *Adoption*: for euery Childe whom God loueth, he correcteth. And hee is a Bastard that is not corrected. Yea, it is a sure note, that where God seeth sinne, and smites not, there hee detests and loues not. Therefore it is said, that he * suffered the wicked sons of Ely to continue in their sins without correction, because the Lord would slay the. On the * other side, there is no surer token of Gods fatherly loue and care, then to bee corrected with some crosse, as oft as wee commit any sinfull crime. Affliction therefore is a seale of *Adoption*, no signe of *Reprobation*. For the purest Corne is cleanest fanned, the finest Gold is ofttest tryed, the sweetest Grape is hardest pressed, and the truest Christian heauiest crossed.

3 God sendeth affliction, to weane our hearts from

Heb. 12. 6, 7.
8.

* *Adma's*
seruantur
non moritura
malis.

1 Sam. 2. 35.

* *Namque*
fauor nimis
non est fauor,
ira sed ingens.
At fauor in
magna saepe
dolore laeset.
Bill. Anthol.
sacr.

* Crebris tri-
bulacionibus
Ecclesiam su-
am Dominus
ex. cor. ne si
cuncta tem-
poralia forte
prosperè cur-
rant incolam
presens exi-
lij d. lectata,
minus celestè
patriam suspi-
ret. Beati-
cant.

Mundanus
affectus pra-
sentia amat,
temporalia
cumulat, spi-
ritualia neg-
ligit. & cum
sotus se spar-
git in mis,
nil potest a-
mare d. sum-
ma lulum.
pat. arch.
d. disc. mo-
nost. cap. 4.
" 2. 1. 1. 1.

too much louing this world and worldly vanities: and to cause vs the more earnestly to desire and long for * eternall life. For as the Children of *Israel* (had they not beene ill intreated in *Egypt*) would neuer haue beene so willing to goe to- wards *Canaan*: so (were it not for the crosses and afflictions of this life) Gods Children would not so heartily long, and willingly desire for the Kingdome of *Heauen*. For, wee see many *Epicures*, that would bee content to forgoe *Heauen*, on condition that they might still enioy their earthly pleasures; and (hauing neuer tasted the ioyes of a better) how loth are they to depart this life? whereas the * *Apostle* (that saw *Heavens* glory) tels vs, that there is no more comparison twixt the ioyes of eternall life, and the pleasures of this world. then there

there is betwixt the *filthiest*
dung & the *pleasurèst* meat: Or
betwixt the *stinkingst* dun-
ghil & the *fairest* bed-chamber.

Phil. 2. 11

As therefore a loving Nurse
puts *wormwood* or *mustard* on
the brest, to make the childe
the rather to forsake the dreg:
so God mixeth sometimes af-
fliction with the pleasures and
prosperity of this life (lest like
the children of this genera-
tion) they should forget God,
and fall into too much love of
this present euill world: and
so by *Riches* grow proud: by
fame insolent: by *honour* in-
ton: and *to knowe what a cleane bulke*
against the Lord. When they
were *fast*. For if Gods chil-
dren loue the World so well,
when *like a carle* *be-much*
thee mis-vleth and strikes vs,
how should wee loue this
Humble if thee *smitten* vpon vs,
and stroaked vs, as thee doest
her owne *woman* *Servant*. Thus

[illegible]

Dear Sir,

doth God (like a wise and loving Father) embitter with crosses, the pleasures of this life to his children, (that finding in this earthly state no true and permanent ioyes:) they might sigh and long for eternall life, where firme & euermlasting ioyes are onely to be found.

4 By affliction and sickness God exerciseth his Children, and the graces which he bestoweth vpon them. He refineth and trieth their faith, as the Goldsmith doth his Gold in the * Furnace, to make it shine more glistering and bright: he stirreth vs vp to pray more diligently and zealously, and proueth what patience we haue learned all this while in his * Schoole. The like experience he maketh of our Hope, Love, and all the rest of our Christian vertues: which without this tryall, would rust like iron vnexercised; or corrupt like standing

1. Pet. 1. 7.

* Vt igne purgati & ab admixtione vitiorum carnalium defecati, splendens, examinata innocentia claritas, Hilar. in Plal. 56.

* Scholae crucis schola lucis. Gubernator in tempestate dignoscitur in acie miles probatur, delicata iactatio est: Cum periculum non est contentio in aduersis, probatio est veritatis, Cypr. Sermon. 4. de Immor. ler. 48. 11.

ding waters, that either haue no current, or else are not powdered from vessell to vessell: whose taste remaineth; and whose scent is not changed. And rather then a man should keepe stil the scent of his corrupt nature to damnation, who would not wish to bee changed from state to state, by crosses and sicknesse, to saluation? For as the Camomill which is trodden, groweth best, and smelleth most fragrant; and as the fish is sweetest that liues in the saltiest waters: so those soules are most precious vnto Christ, who are most exercised and afflicted with his Crosse.

5 GOD sendeth afflictions, to demonstrate vnto the world, the trueneesse of his childrens loue and seruice. Euery hypocrite will serue God whilst hee prospereth and blesseth him, as the Diuell falsly accused Iob to haue done: but who

Iob, i. 9, 10.

Iob 23. 15.

(saue his louing Childe) will loue and serue him in *aduersity* when God seemeth to be *angry* and *displeased* with him? yea, and cleaue vnto him most inseparably, when hee seemeth (with the *greatest frowne*, and *disgrace*) to reiect a man, and to cast him out of his fauour? yea, when hee seemeth to wound and kill as an enemy: yea, then to say with Iob, *Though thou (Lord) kill me, yet will I put my trust in thee.* The louing and seruing of God, and trusting in his mercy in the time of our *correction* and *miserie*, is the truest note of an unfained childe and seruant of the Lord.

Hos. 5. 15.

6 Sanctified affliction is a singular helpe to further our true conuersion, and to driue vs home by repentance to our heavenly Father. In their affliction (saith the Lord) they will seeke mee diligently. *Egypt's burdens made*

made *Israel* cry vnto GOD. *Dauids* troubles made him pray. *Hezechias* sicknes made him to weepe; and miserie droue the *Prodigall-Childe* to returne and sue for his fathers grace and mercy. Yea, wee reade of many in the *Gospell*, that by *sicknesse* and *afflictions*, were driuen to come vnto *Christ*, who (if they had *health* & *prosperity*, as others) would haue (like others) neglected or contemned their *Sauour*, and neuer haue sought vnto him for his sauing health and grace. For as the *Arke* of *Noah* the higher it was tossed with the *Floud*, the neerer it mounted towards *Heauen*: so the *sanctified Soule*, the more it is exercised with *affliction*, the nerer it is lifted towards God. Oh *blesed* is that *croſſe* that draweth a sinner to * come (vpon the knees of his heart) vnto *Christ*, to confesse his

F f 5 owne

Exod. 3. 7.
Pſal. 85. 7.
Iſay 38. 2, 3.

Luke 15. 16,
&c.

* *Deus non
delectatur
pœnis nostris,
ſed confefſio-
nem querit
ex oris.*
Alb. in Pſal.
4. 1. *conſiten.*

owne misery, and to implore his endlesse mercy! Oh *bleſſed*, aye *bleſſed* be that *Chriſt*, that neuer refuseth the sinner that commeth vnto him, though weather-driuen by *affliction* and *misery*!

Heb. 13.3.

Heb. 4. 13. &
2. 18. & 5. 8,
9.

7 Affliction worketh in vs pitty & compassion towards our fellow-brethren, that be in distresse and miserie: whereby we learne to haue a fellow-feeling of their calamities: and to condole their estate, as if we suffered with them. And for this cause Chriſt himſelfe would ſuffer, and bee tempted in all things, like vnto vs (sinne onely excepted) that hee might bee a mercifull High Priest, touched with the feeling of our infirmities. For none can ſo heartily bemoane the misery of another, as hee who firſt ſuffered himſelfe the ſame affliction. Hereupon a sinner in misery may boldly ſay vnto Chriſt;

Non

Non ignare mali miseris succurrito Christe.

Our frailty sith (O Christ) thou didst perceiue;

Condole our state, who still in frailty cleaue.

8 God vseth our sicknesses and afflictions, as meanes and examples both to * manifest vnto others the faith and vertues which he hath bestowed vpon vs; as also to strengthen those who haue not reciued so great a measure of faith as wee. For there can be no greater encouragement to a weak Christian, then to behold a true professor (in the extremest sickness of his body) supported with greater patience & consolation in his soule. And the comfortable & blessed departure of such a man will arme him against the feare of death, and assure him, that the hope of the godly, is a far more precious thing then that flesh & blood can under-

* Sinit Deus
iustum inci-
dere in cala-
mitates, ut
virtutem qua
in illo latebat,
alijs apertam
manifestamq;
faciat.
Damas. l. 3.
de Orth. ca
29.

understand, or mortall eies behold in this vale of misery. And were it not that we did see many of those whom we know to bee the vndoubted Children of God, to haue endured such afflictions & calamities before vs; the greatnesse of the miseries and crosses which oftentimes we endure, would make vs doubt whether wee be the children of God or no. And to this purpose S. Iames saith, *God made Job and the Prophets an example of suffering aduersity and of long patience.*

9 By afflictions God makes vs conformable to the Image of Christ his Sonne, who being the Captaine of our Salvation, was made perfect through sufferings. And therefore hee first bare the Crosse in shame, before hee was crowned with glory: and did first taste gall, before he did eat the hony combe: and was first derided, King of
the

Rom 8. 18.

1. Pet. 4. 14.

Heb. 2. 10.

Heb. 2. 7.

Mat. 27. 34.

Luke 24. 42.

Fauos post

me la gusla-

us, Tertul.

lib. de Coron.

milit. cap. 24.

the Jewes, by the Souldiers in the High-Priests Hall, before he was saluted King of glory, by the Angels in his Fathers Courts. And the more liuely our heauenly Father shall perceiue the image of his naturall Son to appeare in vs, the better he will loue vs, and when wee haue for a time, borne his likenesse in his sufferings, and fought and ouercome, we shal be crowned by Christ, and with Christ sit in his Throne, and of Christ receiue the precious white stone, and morning starre, that shall make vs shine like Christ for euer in his Glory.

10 Lastly, that the godly may be humbled in respect of their owne state and misery: and God glorified by deliue- ring them out of their troubles & afflictions, when we cal vpon him for his helpe and succor. For though that there be no man so pure, but if the Lord

Psal. 24.7.

2.Tim. 4.7,8.

Apoc 3.21.

Apoc. 1. 17.

18.

Phil. 3. 21.

Idco censan-
tur Sancti, ve-
ip si agnos-
cant. Primal.
Esse se mag-
nae virium
homocredet,
si nullum un-
quam earum-
dem virium
defectum
sentiret.

Greg. lib. 2
Moral. Iob,

psal. 130. 3.

* In his que
patimur, mal-
lum contra
Deum mur-
mur cordi no-
stro subrepat :
quis ad quid
hoc creator
nostro opere-
tu, ignotum
est, Greg. E.

32.

Iohn 9. 3.

Iohn 11. 4.

Malum pasi,
m. lums non
est : malum
facere, malum
est. Chrys. de
prod. Iud.

Lord will *straightly marke ini-
quities*, he shall find in him iust
cause to punish him for his
sinne : yet the Lord in mercy
doth * not *alwaies* in the affli-
ction of his Children respect
their sinnes : but sometimes lay-
eth afflictions and crosses vp-
on them for his *glories* sake.
Thus our Sauour Christ told
his Disciples, that *the man was
not borne blinde for his owne, or
his Parents sinne* : but, *that the
worke of God should be shewed on
him*. So he told them likewise,
that *Lazarus sicknesse was not
unto the death* : but *for the glory
of God*. O the vnspeakeable
goodnesse of God, which tur-
neth those afflictions, which
are the *shame and punishment*
due to our sins, to bee the sub-
iect of his *honour and glory* !

These are the blessed and
profitable *ends*, wherefore God
sendeth sicknes and affliction
vpon his children : whereby it
may

may plainly appeare, that afflictions are not signes either of Gods hatred, or of our reprobation : but rather tokens and pledges of his fatherly loue vnto his children whom he loueth ; and therefore chasteneth them in this life, where, vpon repentance, there remains hope of pardon ; rather then to referre the punishment to that life where there is no hope of pardon, nor end of punishment. For this cause the Christians in the * *Primitiue Church*, werewont to giue God great thanks, for afflicting them in this life. So the Apostles reioyced, that they were counted worthy to suffer for Christs name, *Act. 5. 41.* And the Christian Hebrewes suffered with ioy the spoyling of their goods, knowing that they had in Heauen a better, and an enduring substance, *Heb. 10. 34.* And in respect of those holy ends, the Apostle saith, That

* Cum vexamur ac premimur, cum maximas gratias agimus in diligentissimo Patri, quod corruptam nostram non patitur longius procedere, sed plagis ac verberibus emendat. Lactan. lib. 5. cap. 23.

Heb. 12. 11.

That though no affliction for the present seemeth ioyous, but grievous; yet, afterwards it bringeth the quiet fruit of righteousness to them who are thereby exercised. Pray therefore hartily, that as God hath sent vnto thee this sicknesse; so it would please him to come himselfe vnto thee, with thy sicknesse: by teaching thee to make those sanctified vses of it, for which hee hath inflicted the same vpon thee.

Meditations for one that is recovered from sicknesse.

IF GOD hath of his mercy heard thy Praiers, and restored thee to thy health againe; consider with thy selfe:

I That thou hast now received from God, as it were, another life: Spend it therefore to the honour of God, in newnesse

nesse of life. Let thy sin die with thy sicknesse: but liue thou by grace to holinesse.

2 Bee not the more secure, that thou art restored to health, neither insult in thy selfe, that thou hast escaped death: but thinke rather, that God (seeing how *unprepared* thou wast) hath of his mercy heard thy prayer, spared thee and giuen thee some *little longer* time of *respite*: that thou maist both amend thy life and put thy selfe in a better readinesse against the time that hee shall cal for thee, without *further delay*, out of this world. For though thou hast escaped *this*, it may be, thou shalt not escape the *next* sicknesse.

3 Consider how fearefull a reckoning thou hadst made before the *Iudgement-Seate* of Christ by this time, if thou haddest died of *this sicknes*. Spend therefore the time that remains,

maines, so, as that thou maiest be able to make a more *cheer. full account* of thy life, when it must be expired *indeed.*

4 Put not far off the *day of death*: thou knowest not for all this, how *neere* it is at hand: and (being so fairely warned) be *wiser*. For if thou be taken vnprovidid, the next time thy excuse will bee lesse, and thy *iudgement greater.*

Eccles. 5.3.

Mat. 12. 43.
&c.

5 Remember that thou hast vowed *amendment and newnes* of life. Thou hast *vowed a vow unto God*, deferre not to pay it: for hee *delighteth not in fooles*: pay therefore that thou hast *vowed*. The vncleane Spirit is cast out: Oh let him not re-enter with *seuen worse then himselfe*. Thou hast *sighed out* the groanes of *contrition*: thou hast *wept* the teares of *repentance*: thou art *washed* in the poole of *Bethesda*, streaming with *sue* bloody wounds, not of

a troubling Angell, but of the Angell of Gods presence, troubled with the wrath due to thy finnes : who descended into Hell, to restore thee to sauing health, and Heauen. Returne not now, with the Dogge, to thine owne vomit : nor like the washed Sow, to wallow againe in the mire of thy former finnes, and vncleannesse : lest being entangled and overcome againe with the filthinesse of sinne, (which now thou hast escaped) thy latter end prove worse then thy first beginning. Twice therefore doth our Sauour Christ giue the same cautionary warning to healed sinners. First, to the man cured of his 38. yeeres disease, Behold, thou art made whole : sinne no more, lest a worse thing fall upon thee. Secondly, to the Woman taken in Adulterie; Neither doe I condemne thee; Goe thy way, and sinne no more.

John 4. 2. 4.
Isa. 63. 9.
Luke 14. 33.

2. Pet. 2. 10.
22.

John 5. 14.

John 8. 11.

1. Pet. 4. 4.

Psal. 90. 12.

more. Teaching vs, how dangerous a thing it is, to relapse and fall againe into the former excesse of riot. Take heede therefore vnto thy waies; and pray for grace, that thou mayest apply thy heart vnto Wisedome, during that small number of daies which yet remaine behinde. And for thy present mercy and health receiued, imitate the *thankful Leper*, and returne vnto God this, or the like thankes-giuing.

*A thankes-giuing to bee said of
one that is recovered
from sicknesse.*

1. Sam. 2. 6.

O Gracious and mercifull Father, who art the LORD of health and sicknesse, of life and of death; who killest, and makest aline: who bringest downe to the graue, and

and raisest vp againe, who art
the onely preseruer of all those
that trust in thee : I thy poore
and vnworthy seruant.hauing
now (by experience of my
painefull sicknesse) felt the
griuousnes of misery due vnto
sinne, and the greatnesse of thy
mercy in forgiuing sinners :
& perceiuing with what a fa-
therly compassion thou hast
heard my praiers, and restored
me to my health and strength
again: doe here (vpon the
bended knees of my heart) re-
turne (with the thankefull Le-
per) to acknowledge thee
alone to bee the God of my
health and saluation : and to
giue thee the praise and glory
for my strength and deliue-
rance out of that griuous dis-
ease and malady: and for thus
turning my mourning into
mirth, my sicknesse into health,
and my death into life. My
sinnes deserued punishment,
and

* Isa. 38. 9.
&c.

and thou hast corrected mee,
but hast not given me over unto
death. * I looked (from the day
to the night) When thou wouldest
make an end of me: I did chatter
like a Crane, or a Swallow: I
mourned (as a Dove) When the
bitternesse of sicknesse oppressed
mee: I lifted up mine eies unto
thee, O Lord, and thou diddest
comfort mee: for thou didst cast
all my sins behind thy backe, and
didst deliuer my soule from the
pit of corruption: and when I
found no helpe in my selfe, nor in
any other creature (saying, I am
deprived of the residue of my
yeeres, I shall see man no more,
among the Inhabitants of the
World) then didst thou restore
me to health againe, and gauest
life unto me: I found thee, O
Lord, ready to saue me.

And now, Lord, I confesse,
that I can neuer yeeld vnto
thee such a measure of thankses,
as thou hast (for this benefit)
deserued

deserued at my hands. And
(seeing that I can neuer be able
to repay thy goodnesse with
acceptable workes;) Oh, that I
could with *Mary Magdalen*
testifie the loue and thankeful-
nesse of my heart, with *aboun-*
ding teares! Oh, what shall I
be able to render vnto thee, O
Lord, *for all these benefits which*
thou hast bestowed vpon my soul!
Surely, as in my *sicknesse*, when
I had nothing else to giue vn-
to thee; I offered Christ and
his *merits* vnto thee as a *ran-*
som for my sinnes: so beeing
now restored by thy *grace* vn-
to my health and strength,
and hauing no better thing
to giue: behold, O Lord, I
doe here offer vp my *selfe*
vnto thee, beseeching thee so
to assise me with thy holy Spi-
rit, that the remainder of my
life may bee wholly spent in
setting forth thy praise and
glory.

Rom. 12.1.

O Lord, forgiue mee my former follies and vnthankfulnesse; that I was not more careful to loue thee according to thy *goodnesse*; nor to serue thee according to thy *will*; nor to obey thee, according to thy *Commandements*; nor to thanke thee, according to thy *benefits*. And seeing thou knowest that *of my selfe I am not sufficient so much as to think a good thought*, much lesse to doe that which is good and acceptable in thy sight: (assist me with thy grace and holy Spirit, that I may in my *prosperitie*) as deuoutely spend my health in thy seruice, as I was earnest in my *sicknesse* to begge it at thy hands. And suffer mee neuer to forget either this thy *mercy*, in restoring me to my *health*, or those *Vowes* and *Promises* which I haue made vnto thee in my *sicknesse*. With my *new* health, renew in me, O Lord, a *right* Spirit:

Spirit: which may free mee from the flauery of *sinne*, and establisth my heart in the seruice of *grace*. Worke in mee a greater detestation of all sins (which were the causes of thy anger and my sicknesse:) and increase my Faith in Iesus Christ, who is the author of my health & saluation. Let thy good Spirit leade mee in the way that I should walke, and teach me to deny all vngodlinesse, and worldly lusts, and to liue soberly, righteously & godly in this world, that others by my example may thinke better of thy truth. And sith this time (which I haue yet to liue) is but a little respite and small remnant of daies, which cannot long continue; Teach me, O my God, so to number my daies, that I may apply my heart to that spirituall wisdome, which directeth to saluation. And to this end, make me more zea-

Tit. 2, 12.

Psal. 90, 12.

lousthen I haue beene in religion, more deuout in praier, more feruent in spirit; more carefull to heare, and profit by the preaching of thy Gospel; more helpfull to my poore brethren; more watchfull ouer my waies; more faithfull in my calling; and euery way more abundant in all good workes. Let me (in the ioyfull time of prosperitie) feare the euill day of affliction; in the time of health thinke of sicknesse; in the time of sicknes make my selfe ready for death; and when death approacheth, prepare my selfe for iudgement. Let my whole life be an expressing thankfulness vnto thee for thy grace and mercy. And therefore, O Lord, I do here from the very bottome of my heart, together with the thousand thousands of Angels, the foure Beasts, and twenty foure Elders, and all the creatures in heauen and on the earth

Apoc. 5.12,
&c.

earth, acknowledge to be due vnto thee, O Father, which sittest vpon the Throne, and to the Lambe, thy Son, who sitteth at thy right hand, and to the holy Spirit, which proceedeth from both, the holy Trinity of persons in unity of substance; all praise, honor, glory, and power, from this time forth, and for euermore. Amen.

*Meditations for one that
is like to dye.*

IF thy sicknesse be like to increase vnto death; then meditate on *three* things: First, how graciously God dealeth with thee. Secondly, from what *euils* death wil free thee. Thirdly, what *good* death will bring vnto thee.

First, concerning Gods fauourable dealing with thee.

I Meditate, that God vseth this chastisement of thy body,

Mat. 9. 12.

but as a *Medicine* to cure thy soule, by drawing thee (who art sicke in sin) to come by repentance vnto *Christ* (thy *Physician*) to haue thy soule healed.

Luke 22. 44.

Psal. 88. 7.

Isay 53. 4.

Psal. 18. 5.

Heb. 5. 7.

Gal. 3. 13.

Lam. 1. 13.

*Dum legimus
vel audimus,
quos & quan-
ta ille sine
culpa sustinu-
it, intelligimus
nos peccatores
omnia debere
libenter susti-
nere.*

Theod. ad
5. cap. in
Rom.

2 That the forest sicknesse or painefullest disease which thou canst endure, is *nothing*, if it bee compared to those *dou- lours* and *paynes* which *Iesus Christ* thy *Sauour* hath suffe- red for thee: when in a *bloudy sweat*, he endured the *wrath* of *God*, the *paines* of *Hell*, and a *curfed death*, which was due to thy *sins*. Iustly therefore may he vse those words of *Ieremy*; *Behold, & see if there be any sor- row like vnto my sorrow, which is done vnto mee, wherewith the Lord hath afflicted me in the day of his fierce wrath.* Hath the *Son* of *God* endured so much for thy *redemption*, and wilt not thou a *sinful man* endure a little sicknesse for his *pleasure*; espe- cially when it is for thy *good*?

3 That

3 That when thy sicknesse and disease is at the *extremest*; yet it is *lesse*, & *easier* then thy sins haue deserued. Let thine *own* conscience iudge whether thou hast not *deserued worse* then all that thou dost suffer.

Murmure not therefore, but considering thy *manifest* and *griuous* sins, thanke God that thou art not plagued with far more griuous *punishments*. Thinke how *willingly* the damned in hell would endure thy *extremest* paynes a thousand yeeres, on condition that they had but the hope to bee saued, and (after so many yeeres) to be eased of their eternall torments. And seeing that it is his mercy that thou art not rather *consumed* then *corrected*; how canst thou but beare patiently his *temporall* correction, seeing the end is to saue thee from *eternall* condemnation?

Lam. 3. 22.

1. Cor. 11. 32

Heb. xi. 35.
 &c.
 1. Pet. 5. 9.

4 That nothing commeth to passe in this case vnto thee, but such as ordinarily befell to others the brethren; who (being the *beloued & vndoubted seruants* of God when they liued on earth) are now most *blessed and glorious* Saints with Christ in Heauen: as *Iob, Dauid, Lazarus, &c.* They groaned for a time, as thou doest, vnder the *like burthē*: but they are now deliuered from *all* their miseries, troubles, and calamities. And so likewise *ere long* (if thou wilt patiently tarry the Lords leasure) thou shalt also bee deliuered from thy sicknesse and paine; either by *restitution* to thy former health with *Iob*; or (which is farre better) by being *receined* to heavenly rest, with *Lazarus*.

5 Lastly, that God hath not giuen thee ouer into the *hand* of thine *enemy*, to be punished and

and disgraced; but (being thy
 louing *Father*) hee correcteth
 thee with his owne mercifull
 hand. When *David* had his
 wish, to chuse his owne chastise-
 ment, hee chose rather to bee
 corrected by the hand of God,
 then by any other meanes: *Let*
us fall into the hands of the Lord:
for his mercies are great, and
let mee not fall into the hands of
man. Who will not take any
 affliction in good part, when
 it commeth from the hand of
 God; from whom (though
 no affliction seemeth ioyous for
 the present) we know nothing
 commeth but what is good?
 The consideration heereof
 made *David* to endure *Shemeis*
 cursed railing, with great pa-
 tience; and to correct himselve
 another time for his impati-
 encie; *I should not haue opened*
my mouth, because thou didst it:
and Job, to reprove the vnad-
uised speech of his wife; Thou

2.Sam. 24.14.

Heb. 12.11.

2.Sam. 16.9.
10.

Psal. 39.2.

Iob. 2. 10.

Speakest like a foolish woman. What? Shall wee receive good at the hand of God, and not receive euill? And though the cup of Gods wrath due to our sinnes, was such a horror to

Mat. 26. 36.

Verse 42.

our Sauours humane nature, that hee earnestly prayed that it might passe from him : yet (when hee considered that it was reached vnto him by the hand and will of his Father) he willingly submitted himselfe to drinke it to the very dregs thereof. Nothing will more arme thee with patience in thy sicknesse, then to see that it cometh from the hand of thy heauenly Father ; who would neuer send it, but that he seeth it to bee vnto thee both needfull and profitable.

The

*The second sort of Meditations
are, to consider from what e-
uils death will free thee.*

IT freeth thee from a corrup-
tible body, which was concei-
ued in the witnesse of flesh, the
heate of lust, the staine of sinne,
and borne in the bloud of fil-
thinesse: a liuing prison of thy
soule, a liuely instrument of sin,
a very sacke of stinking dung;
the excrements of whose no-
strils, eares, pores, and other
passages (duely considered)
will seeme more loathsome
then the vncleanest sinke or
vault. In somuch that whereas
Trees and Plants bring forth
leauces, flowers, fruits, and
sweet smels, mans body brings
forth, naturally, nothing but
lice, wormes, rottennes, & filthy
stinch. His affections are altoge-
ther corrupted; & the imagina-
tions of his heart are only euil con-
tinually.

Psal. 14. 1.

Gen. 6. 5.

tinually. Hence it is that the *un-*
godly is not satisfied with *pro-*
phanenesse, nor the *voluptuous*
with *pleasures*, nor the *ambiti-*
ous with *preferments*, nor the
curious with *precisenes*, nor the
malicious with *revenge*, nor the
lecherous with *uncleannesse*, nor
the *conetous* with *gain*, nor the
drunkard with *drinking*. New
passions and *fashions* doe daily
grow; new *feares* and *afflictions*
doe still arise; here *wrath* lies
in wait, there *vaine-glory* vex-
eth; here *pride* lifts vp, there
disgrace casts downe, & euery
one waiteth who shall arise in
the *ruine* of another. Now a
man is priuily *stung* with *back-*
biters, like fiery *Serpents*; anon,
he is in danger to be *openly de-*
noured of his *enemies*, like *Da-*
niels Lyons. And a godly man,
where ere he liueth, shall euer
be vexed (like *Lot*) with *So-*
doms *uncleannesse*.

2. Death brings vnto the
godly

godly an end of *sinning*, and of all the miseries which are due vnto sinne: so that after death there shall be no more sorrow, nor crying: neither shall there be any more paine; for God shall wipe away all teares from our eyes. Yea, by death wee are separated from the company of wicked men; and God taketh away mercifull and righteous men from the euill to come. So he dealt with *Iosiah*; I will gather thee to thy Fathers, and thou shalt be put into thy graue in peace; and thine eyes shall not see a'll the euill which I wil bring vpon this place. And God hides them for a while in the graue, untill the indignation passe ouer. So that as *Paradise* is the *Hauen* of the Soules ioy: so the graue may be termed the *Hauen* of the bodies rest.

3 Whereas this wicked body liues in a world of wickednesse, so that the poore soule cannot

Rom. 6. 7.

Apoc. 21. 4.

Isay 57. 1.

2. Kin. 22. 20.

Esay 26. 20.

Iohn 5. 19.

cannot looke out at the eyes,
 and not be infected; nor heare
 by the eare, and not be distra-
 cted; nor smell at the nostrils,
 and not be tayed; nor taste
 with the tongue, and not be al-
 lured; nor touch by the hand,
 and not be defiled; and euery
 sense, vpon euery temptation,
 is ready to betray the soule: by
 death the soule shal be deliue-
 red from this thraldome, and
 this corruptible body shal put on
 incorruption, and this mortall
 immortality, I. Cor. 15. 53. Oh
 blessed, thrice blessed bee that
 death in the Lord, which deli-
 uers vs out of so euill a world,
 and freeth vs from such a body
 of bondage and corruption!

*The third sort of Meditations,
 to consider what good death
 will bring vnto thee.*

I **D**EATH bringeth the
 godly mans Soule to
 enioy

enjoy an *immediat Communion* with the blessed *Trinitie*, in *eueralſting bliſſe and glory*.

2 It translates the Soule from the *miſeries* of this world, the *contagion* of ſin, and *ſocietie* of ſinners, to the *Citie* of the *liuing God*, the *ceſteſtiall Hiernſalem*, and the *company* of *innumerable Angels*, and to the *aſſembly and Congregation* of the *fiſt borne*, which are *Written in Heauen*, and to *God the Iudge* of all, and to the *ſoules* of *iuſt men* made perfect, and to *Jeſus* the *Mediator* of the *new Cuenant*.

Heb. 12. 22,
23. 24.

3 Death putteth the Soule into the *actuall and full poſſeſſion* of all the *Inheritance* and *happineſſe*, which *Chriſt* hath either *promiſed* vnto thee in his *word*, or *purchaſed* for thee by his *bloud*.

This is the good and *happineſſe*, whereunto a *blessed death* will bring thee. And what *true religious Chriſtian* that

that is young, would not with himselfe *old*, that his appoynted time might the sooner approach, to enter into this celestiall Paradise, where thou maiest exchange thy *brasse* for *gold*, thy *vanitie* for *felicities*, thy *vilenesse* for *honour*, thy *bondage* for *freedom*, thy *lease* for an *inheritance*, and thy *mortal* frate for an *immortal* life? Hee that doth not daily desire this blessednes *aboue all things*, of *all others* he is lesse worthy to enioy it.

* Plut. in vit. Caton. Cic. Tus. quæst. lib 1. *Nel de præcipiti venias in Tartara saxo.* *Vt qui Sacratum de nece legis opus.* Ouid. in ibid.

Mat 25. 21.

If * *Cato Uticensis*, and *Cleombrotus*, two Heathen men, (reading *Platoes* booke of the immortality of the Soule) did voluntarily, the one *breake his* necke, the other *runne vpon his sword*, that they might the sooner (as they thought) haue enioyed *those ioyes*; what a shame is it for *Christians* (knowing those things in a more excellent *measure* and *manner*, out of

of Gods owne Booke) not to be willing to enter into these heavenly ioyes? especially when their *master* calls for thē thither. If therefore there be in thee any loue of *God*, or desire of thine owne happinesse, or saluation: when the time of thy departing draweth neere; that *time*, I say, and manner of death, which God in his vnchangeable counsell hath appointed and determined before thou wast borne; yeeld and surrender vp (*willingly and chearefully*) thy soule into the mercifull hand of *Iesus Christ* thy *Sauour*. And to this end, when the time is come; as the *Angel* in the sight of *Manoah* & his wife, ascended from the *Altar* vp to heauen in the flame of the *Sacrifice*: so endeavour thou, that thy soule, in the sight of thy friends, may from the *Altar* of a contrite heart, ascend vp to heauen, in the sweet perfume

Luke 13. 19.
20.

fume of this, or the like spiri-
tuall sacrifice of Prayer.

*A Prayer for a sicke man, When
he is told that hee is not a man
for this World, but must pre-
pare himselfe to goe unto God.*

Numb. 16. 22.

Numb. 27. 16.
Ier. 38. 16.

Ag. 13. 25, 26
2. Tim. 4. 7.
Psal. 92. 12.
Iob. 14. 5.
14. & 16. 22.
and 21. 21.
Luke 22. 53.

psal. 143. 2.

O Heauenly Father,
who art the LORD
GOD of the spirits
of all flesh, and hast
made vs these soules, and hast
appointed vs the time, as to
come into this world, so (ha-
uing finished our course) to go
out of the same: The number of
my daies, which thou hast de-
termined, are now expired, and
I am come to that vtmost
bound, which thou hast ap-
pointed, beyond which I cannot
passe. I know (O Lord) that if
thou entrest into iudgement, no
flesh can be iustified in thy sight:
And I (O Lord), of all others
should

should appear most impure & vniust; for I haue not fought that good fight for the defence of thy faith & religion, with that Zeale & constancy that I should: but for feare of displeasing the world, I haue ginen way vnto sinnes and errorrs; and for desire to please my flesh, I haue broken all thy Commandements, in thought, word, and deede: so that my sinnes haue taken such hold on mee, that I am not able to looke vp, and they are more in number then the hayres on my head. If thou wilt straitly marke mine iniquities; O Lord, where shal I stand? If thou weighest mee in the ballance, I shall be found too light: For I am voyd of all righteousness that might merit thy mercy: and loaden with all iniquities that most iustly deserue thy heauiest wrath. But O my Lord, & my God, for Iesus Christ thy sons sake, in whom onely thou art well pleased

1. Tim. 4. 7.

Psal. 41. 12.

Psal. 130. 3.

Dan. 5. 27.

Mat. 11. 18.

Mat. 3. 17.

pleased with all penitent and
 beleeuing sinners; take pittie
 & compassion vpon me, who
 am the *chiefe of Sinners*. Bloe
 out all my sins, out of thy re-
 membrance, and wash away all
 my transgressions out of thy
 sight, with the *precious blood* of
 thy Son, which I beleeuethat
 hee (as an vndefiled *Lambe*)
 hath shed for the cleansing of
 my sins. In this faith I liued;
 in this faith I dye: beleeuing
 that *Iesus Christ died for my sins*
 and rose againe for my *iustifica-*
tion. And seeing that hee hath
 endured that death, and borne
 the burthen of that *iudgement*
 which was due vnto my sins;
 O Father, for his death & pas-
 sions sake, now (that I am com-
 ming to appeare before thy
 Iudgement-seate) acquit and
 deliuer me from that fearefull
 iudgement which my sinnes
 haue iustly deserued: And per-
 forme with mee that graci-
 ous

1. Tim. 1. 15.

Ezek. 18. 22.

Psal. 51. 7.

1. Pet. 1. 19.

Iohn 1. 29.

Rom. 4. 25.

1. Cor. 15. 3, 4

1. Pet. 2. 22.

ous and comfortable promise which thou hast made in thy Gospell; *That whoſoever beleeueth in thee, hath everlaſting life, & ſhall not come into indgement, but ſhall paſſe from death unto life.* Strengthen, O Chriſt, my Faith; that I may put the whole confidence of my ſalvation, in the merits of thy obedience & bloud. Encreaſe, O holy Spirit, my patience, lay no more vpon mee *then I am able to beare*: and enable mee to beare ſo much as ſhall ſtand with thy bleſſed wil and pleaſure. O bleſſed Trinity in Vnity, my Creator, Redeemer and ſanctifier, vouchſafe, that as my *outward* man doth decay; ſo my *inward* man may more and more by thy grace and conſolation, increaſe and gather ſtrength. O Sauour, put my ſoule in a readineſſe, that (like a wiſe Virgin, hauing the *Wedding Garment* of thy

Iohn 5. 24.

Luke 17. 5.

1. Cor. 10. 14.

Mat. 25. 4.
Mat. 12. 11.

Apoc. 19. 8.

Apoc. 19. 7.

Iohn 17. 22.

Zach. 3. 2.

Psal. 12. 20, 21

Mat. 18. 8.

Heb. L. 14.

Luke 16. 22.

Mat. 8. 11.

Luke 13. 18.

Ephes. 1. 10.

Acts 15. 11.

thy righteousness and holiness) thee may bee ready to meete thee at thy comming, with oyle in her Lampe. Marry her vnto thy selfe, that she may bee one with thee in euerlasting loue and fellowship. O Lord, reprove Satan, and chase him away: *Deliver my soule from the power of the dogge: Save mee from the Lyons mouth.* I thanke thee, O Lord, for all thy blessings both spirituall and temporal, bestowed vpon me: especially for my *Redemption* by the death of my Saviour *Christ*. I thanke thee that thou hast protected mee with thy holy *Angels* from my youth vp vntill now. Lord, I beseech thee, giue thee a charge to attend vpon mee, till thou callest for my soule; and then to carry her (as they did the soule of *Lazarus*) into thy heavenly *Kingdome*. And as the time of my departure shal approach

proach neerer vnto mee: so grant, O Lord, that my Soule may draw neerer vnto thee: And that I may ioyfully commend my soule into thy hands, as into the hands of a louing Father, and mercifull Redeemer: and at that instant, O Lord, graciously receiue my spirit. All which that I may doe, asist me, I beseech thee, with thy grace, and let thy holy Spirit continue with me vnto the end and in the end, for Iesus Christ his sake, thy Sonne, my Lord, and onely Sauour: In whose name I giue thee thy glory, and beg these things at thy hand, in that Prayer which Christ himselfe hath taught me, saying: Our Father, &c.

Psal. 31. 4.

Aa 7. 59.

Meditations

*Meditations against despaire, or
doubting of Gods mercy.*

IT is found by continuall experience, that neere the time of death, (when the Children of God are weakeſt) then Satan makes the *greatest flourish* of his strength : and assaults them with his strongest temptations. For he knoweth that either he must now or neuer preuaile; for if their soules once get to heauen, hee shall neuer vex nor trouble them any more: And therefore hee will now bestirre himselfe as much as hee can, and labour to set before their eyes all the *grosse finnes* which euer they committed, and the *Iudgements* of GOD which are due vnto them, thereby to driue them, if hee can, to despaire; which is a grieuouſer sinne then *all* the sins that they com-

committed, or he can accuse them of.

If Satan therefore trouble thy Conscience more towards thy death, then in thy life time;

1 Confesse thy sinnes vnto God, not onely in general, but also in particular.

2 Make satisfaction vnto those men, whom thou hast wronged, if thou be able. And if thou doest iniuriously or fraudulently detaine or keepe in thy possession, any lands or goods, that of right do belong to any widow or fatherlesse child; presume not, as thou tenderest thy soules health, to looke *Christ* the righteous Judge in the face; vnlesse thou dost first make a restitution thereof to the right owners: for the law of God, vnder the penalty of his curse, requireth thee to restore whatsoeuer was giuen thee to keepe, or which was committed to thy trust, or whatsoeuer by robbery, or violent

Satans first stratagem in time of death. The defeature.

Leuit. 6. 2, 3, 4, &c.
Numb. 5. 6, 7, 8.
Non remittitur peccatum nisi restituatur ablatum.

Luke 19. 8, 9.

Ezek. 15. 3, 12

16.

Mich. 6. 10,

11.

Luke 13. 1.

1 Cor. 18. 7.

Act. 2. 38.

Act. 8. 22.

1. Pet. 3. 9.

Gen. 29. 7.

Iam. 5. 14, 15,

16.

Leuit. 6. 6, 7.

lent oppression thou tookest from thy Neighbour, With a fifth part for amends added to the principall. And vnlesse that like Zacheus thou doest make restitution of such goods and lands, according to Gods Law, thou canst neuer truely repent; and without true repentance, thou canst neuer bee saued. But though by the temptation of the Diuell thou hast done wrong and iniurie; yet if thou doest truely repent and make restitution to thy power, the Lord hath promised to be mercifull vnto thee, to heare the praiers of his faithfull Ministers for thee, to forgine thee thy trespassse and sinne, and to receiue thy soule in the merits of Christs blood, as a Lambe without blemish.

3 Aske God for Christ his sake pardon & forgiuenes. And then these troubles of mind are no discouragements, but rather comforts;

comforts; exercises, not punishments. They are assurances vnto thee, that thou art in the right way: for the way to Heauen is by the gates of Hell: that is, by suffering paines in the body, and such doubtings in the mind: that thy estate in this life being euery way made bitter, the ioies of eternall life may relish vnto thee better and more sweet.

If Satan tell thee that thou hast no Faith, because thou hast no feeling: meditate,

Satans second assault.

1 That the truest faith hath oftentimes the least feeling; and greatest doubts; but so long as thou hatest such doubtings, they shall not be laid vnto thy charge; for they belong to the flesh, from which thou art divorced. When thy flesh shal perish, thy weake inward man, which hates them, and loyes the Lord Iesus, shall be saved.

The Christians encounter.

Psal. 7. 19.

Mark. 9. 24.

Mat. 17. &c.

Mat. 14. 31.

2 That it is a better faith to belecue without feeling, then

Iob 13. 15.

H h

with

Mat. 17. 20.

with feeling. The least faith (so much as a graine of *Mustard-seede*, so much as is in an *infant baptiz'd*) is enough to saue the soule which loueth Christ, and beleueneth in him.

Mat. 10. 14.

3 That the childe of God which desireth to feele the assurance of Gods fauour, shall haue his *desire*, when G O D shall see it to be for his good: for God hath promised to giue them the *Water of Life*, who thirst for it. We haue an example in * Master *Glouer* the holy Martyr, who could haue no comfortable feeling till he came to the sight of the *Stake*; and then cryed out, and clapped his hâds for ioy to his friends: saying, *O Austen, he is come, he is come*; meaning the feeling ioy of Faith, and the holy Ghost. Tarry therefore the Lords leysure: be strong, and he shall comfort thine heart.

Apoc. 2. 6.
Ila. 55. 1.

* Fox *Act.*
& *Monum.*
Fol. 1555: in
the last edition.

Psal. 27. 16.

Satans third
assault.

If Satan shall aggrauate vnto
thee

thee the greatnes, the multitude,
and haynousnesse of thy sinnes;
meditate:

1 That vpon true repentance, it is as easie with God to forgiue the *greatest* sin, as the *least*, & he is as willing to forgiue *many*, as to pardon *one*. And his mercy shineth more in pardoning *great sinners*, the *small offenders*: as appears in the examples of *Manasses*, *Magdalen*, *Peter*, *Paul*, &c. And where sinne most abounded, there doth his grace reioyce to abound much more.

The encounter.

1. Tim. 1. 15.

Rom. 5. 20.

2 That God did neuer forsake any man, till that a man did first forsake God, as appears in the examples of *Cain*, *Saul*, *Achitophel*, *AhaZia*, *Iudas*, &c.

3 That God calleth *all*; euen those sinners who are *heauy laden with sinne*, and that he did neuer deny his mercy to any sinner that asked his mercy

Mat. 11. 28.

with a penitent heart. This the History of the Gospell witnesseth: There came vnto *Christ* all sorts of sicke sinners: the blinde, lame, halt, Lepers; such as were sick of palsies, dropsies, bloody fluxes; such as were Lunaticke, and possessed with vncleane Spirits and Diuels: Yet of all those, not one that came and asked his mercy and helpe, went away without his errand. If mercy hee asked, mercy he found, were his sinne neuer so great, were his disease neuer so grieuous. Nay, he offered and gaue his mercy to many who neuer asked it, (being moued onely with the bowels of his owne compassion, and the sight of their misery) as to the woman of Samaria, the widdow of Naim, and to the sicke man that lay at the poole of Bethesda, who had beene 38.yeeres sicke. If he thus willingly gaue his mercy to them that

John 5. 59.
Luke 7. 13.

that did not aske it, and was found of them (as the Prophet saith) that sought him not; will he deny mercy vnto thee, who dost so earnestly pray for it with teares? and dost, like the poore Publicane, so heartily knocke for it, with penitent fists vpon a bruised & broken heart? Especially when thou prayest to thy Father, in the name and mediation of Christ, for whose sake he hath promised to grant whatsoeuer we shall aske of him: as sure as God is true hee will not. Though Ninines sinnes had prouoked the Lord to send out his sentence against them, yet vpon their repentance hee re-called it againe, and spared the Cittie: how much more if thou likewise repentest, will hee spare thee, seeing his sentence is not yet gone forth against thee? If hee deferred the Iudgement all Ahabs daies, for the externall

Isa. 56. 1.
Rom. 10. 10.

Iohn 14. 14.

*Nonis Domi-
nus mutare
sententiam, si
is noueris
emendare
vitam. Aug.
in Plal, 50.*

shew onely which he made of humiliation; how much more will hee cleane turne away his vengeance, if thou wilt *unfainedly* repent of thy sinne, and returne vnto him for grace and mercy?

Gen. 4. 7.

He offered his mercy vnto *Cain* (who murdered his innocent brother) *If thou doest well, shalt thou not be accepted?* As if hee should haue said, If thou wilt leaue thy enuie and malice, and offer vnto me from a faithfull and contrite heart, both *thou* and thine *Oblation* also shall bee acceptable vnto mee. And to *Judas* (that so treacherously betrayed him) in calling him *friend*, a sweet appellation of *loue*; and when *Judas* offered, he willingly consented with that *mouth* (wherein neuer was found guile) to kisse those dissembling lips, under which lurked the poison of *Aspes*. Had *Judas* apprehended this word

Mat. 26. 50.

1. Pet. 2. 22.
Psal 140. 3.
Mat. 26. 50.

word friend, out of the mouth of Christ, as Benhadad did the word Brother from the mouth of Achab; doubtlesse Judas should haue found the God of Israel more merciful then Benhadad found the King of Israel. But God was * more displeased with Cain for despairing of his mercy, then for murdering his Brother; and with * Judas for hanging himselfe, then for betraying his Master: in that they would make the finnes of mortall men greater then the infinite mercy of the eternall God, or as if they could be more sinfull then God was mercifull. Whereas the least drop of Christs bloud is of more merit to procure Gods mercy for thy saluation, then all the finnes (that thou hast committed) can be of force to prouoke his wrath, to thy damnation.

If Satan shall suggest, that all

H b 4

this

1. King. 20.
32, 33.
Verse 31.

* Judas non
sane scélus
quam despe-
ratio fecit, pe-
nitens inuénire.
Aug. lib de
uit. penit.
* Sceleratio
omnibus, & lu-
da, exiisti,
quem non pa-
nitentia duxit
ad Dominum,
sed desperatio
traxit ad la-
queum. L. co.

Satans fourth
assault.

this is true of Gods mercy, but that it doth not belong vnto thee, because that thy sinnes are greater then other mens, as being sins of knowledge, & of many yeeres continuance; & such as whereby others haue beene undone: & all (for the most part) committed wilfully and presumptuously against God and thy conscience. And therefore though hee will be mercifull vnto others, yet hee will not be mercifull vnto thee: meditate,

The encounter.

I That many (who are now in Heauen most blessed & glorious Saints) committed in the same kinde (when they liued on earth) as great & greater sinnes then euer thou hast committed, and continued (before they repented) in those sinnes as long as euer thou hast done. As therefore all their sins, & the continuance in them, could not hinder Gods mercy, vpon their repentance, from

from forgiuing their finnes,
and receiuing them into fa-
uour: no more shall thy finnes,
and continuance therein, hinder
him from being mercifull vnto
thee, if thou doest repent as they
did: yea, vpon thy repentance,
euery one of their examples is
a pledge that hee will doe the
same vnto thee that he did vn-
to them. For as the least sin, in
Gods iustice, without Repen-
tance is damnable; so the grea-
test sinne, vpon Repentance, is
in his Mercy pardonable. Thy
greatest and inueteratest finnes
are but the finnes of a Man;
but the least of his mercies is
the mercy of God. Because
thou knowest thine own sins,
thou doubttest whether they
shall be pardoned: Marke how
this doubtfull case is resolued
by God himselfe. Many in
Isaies daies thought (as thou
dost) that they had continued
so long in sinne, that it was

1. Tim. 1. 16.

Iſa. 55. 6, 7, 8.

too late for them now to ſeek
to returne vnto God for grace
& mercy. But God answereth
them; *Seeke ye the Lord whileſt
hee may bee found: call yee vpon
him whileſt he is neere.* As if he
had ſaid; *Whileſt life laſteth,
and my word is preached, I am
neere to bee found of all that
ſeek mee, and pray vnto mee.*
The people reply : But wee
(O Lord) are *griuous ſinners,*
and therefore dare not pre-
ſume to call vpon thy Name,
or to come neere thine Holi-
neſſe. To this the Lord an-
ſwereth: *Let the wicked forſake
his way, and the man of iniquitie
his thoughts, and let him returne
vnto me, and I will haue mercy
vpon him, and bee his God, and
I will pardon him abundantly.*
But wee would thinke (ſay
the people) that if our ſinnes
were but *ordinary ſinnes,* this
promise of mercy might belong
vnto vs. But becauſe our
ſinnes

sinnes are so great, and of such *long continuance*, therefore wee feare lest when wee appeare before God, hee will reiect vs. To this God answereth againe : *My thoughts* (of mercy) *are not your thoughts*; neither are your waies (of pardoning) *my waies* : for as the Heauens are higher then the Earth, so are my waies higher then your waies, & my thoughts then your thoughts. If therefore euery sinner in the world were a world of such sinners as thou art : doe thou but yet (what God bids thee) repent and beleeue; and the bloud of Iesus Christ, being the bloud of God, will cleanse both thee and them from all your sinnes.

2 That as God did fore-see all the sinnes which the world should commit, & yet all those could not hinder him from louing the world, so that he gaue his onely begotten Sonne to the death

Acts 26. 28.

1. Iohn 1. 7.

Iohn 3. 16.]

death to saue as many of the world as would beleene and repent : much lesse shall thy sins, (being the sinnes of the least member of the world) be able to hinder God from *louing* thy soule, and forgiuing thy sins, if thou doest *repent* and *beleene*.

Rom. 5. 8. 3.

3 That if hee loued thee *so* dearly (when thou wast his *emie*) that he payed for thee *so* deare a price as the spilling of his *heart bloud*; how can hee now but bee gracious vnto thee, when to saue thee, will cost him but the casting of a *gracious* looke vpon thee? Looke not thou therefore to the *greatnesse* of thy sinnes, but to the *infinitenes* of his mercy, which is so surpassing great, that if thou puttest all thine *own* grieuous sinnes together; and adde vnto those the sins of *Cain* and *Iudas*; and put vnto them all the sinnes of all the

the Reprobates in the World; (doubtlesse it would be a *huge heape*;) yet compare this huge heape with the *infinite mercy* of God, and there will bee no more comparison betwixt them, then betwixt the least *Mole-hill*, and the greatest *Mountaine* in a Country. The cry of the grievoufests finnes that euer wee reade of, could neuer reach vp *higher* then vn-to Heauen, as the cry of the finnes of Sodom: but the mercy of God (saith David) reacheth up higher then the Heauens, & so ouer-toppeth all our finnes. And if his mercy be greater then all his works, it must needs bee greater then all thy finnes. And so long as his mercy is greater then the finnes of the whole World, doe thou but repent, there is no doubt of pardon.

If Satan shall obiect, that thou hast many times vowed to
repent,

Ger. 19. 13.
Psal. 108. 4.

Psal. 145. 9.

Satans life
assault.

repent, and hast made a shew of repentance for the time, and yet didst fall to the same sins againe and againe, & that al thy repentance was but fained, and a mocking of God. And that seeing thou hast so often broken thy vow, therefore God hath withdrawn his mercy, & hath changed his loue, &c. meditate,

The encounter

* I remem-
ber (saith Lu-
ther): that
Staupitius
was wont to
tell me, Ego
plus quam
millis Deo
vowi, &c.

I That though this were true (which indeed is hainous) yet it is no sufficient cause why thou shouldest despaire; seeing that this is the common case of all the Children of God in this life, who vow so oft to forbear some sinne, * till perceiuing their weakenesse not able to performe it, they vow

I haue more then a thousand times vowed vnto God, that I would mend my life, but I could neuer performe my vow. Henceforth I will make no such vow, because I verily know that I cannot keepe it. Vlesse therefore God will bee mercifull vnto mee for Christ his sake, and grant me a blessed departure out of this wretched life, all my vowes and good workes will stand mee in no stead. This is the state of the dearest Children of God in this life, Reade Luther on Galat. Chap 5.

that

that they will vow no more. Their *vowes* shew the desires of their spirituall man; their *breakings* the weaknesse of their corrupt flesh. And our *oft* slips to the same sinnes Christ fore-saw, when hee taught vs to pray daily; O Father, *forgine vs our trespasses*. And why doth Christ enioyne thee (who art but sinfull man) to *forgine thy brother seven times in a day*, if he shall retorne *seven times in a day*, and say, *It repenteth mee?* but to assure thee that hee (being the GOD of mercy and goodnesse it selfe) will forgine vnto thee thy *Seuentie times Seven-fold* sinnes a day, which thou hast committed against him, if thou retorne vnto him by true repentance. The *Israelites* were cured by looking (though with weake eyes) on the *brazen Serpent*, as oft as they were stung by the *fierie Serpents* in the wilderness, to assure

Luke 17 3, 4.

Mat. 18: 21,
22.

Numb. 21. 9.

*Post lacry-
mas gemitus-
que gemitus
clementia
Christi,
confestim est
oculos ante
locanda tuos.*

assure thee that vpon thy teares
of Repentance, thou shalt bee
*recovered by faith in Christ, as
often as thou art wounded to
death by sinne.*

2 That thy saluation is
grounded, not vpon the con-
stancy of thine obedience, but
vpon the *firmeresse* of Gods
Couenant. Though thou va-
riest with God, and the Coue-
nant be broken on thy behalfe,
yet it is firme on Gods part;
& therefore all is safe enough
if thou wilt *returne*: for there
is no *variableness* with him,
neither shadow of change. Hee
hath *locked* vp thy saluation,
and made it sure in his owne
unchangeable purpose; and hath
deliuered to thy keeping the
Keyes, which are * *Faith* and
Repentance; and whilest thou
hast *them*, thou mayest per-
swade thy selfe that thy salua-
tion is sure and safe: For, *whom
God loueth, he loueth to the end,*

James 1. 17.
Rom. 8. 28.
Rom. 9. 11.
* By these
keyes Peter
opened hea-
uen to him-
selfe, and
afterwards
with the rest
of the Apo-
stles vnto
others.
Luke 22. 62.
Luke 24. 47.
&c.
Iohn 20. 21.
& Ioh. 13. 1.
Rom. 11. 29.
Rom. 8. 39.

and

and neuer repenteth of bestowing his loue on them who repent and beleene.

Lastly, If Satan shall perswade thee, that thou hast beene doubting a long time, and that it is best for thee now to despaire, seeing thy sinnes increase, and thy iudgement draweth neere: meditate,

I That no sinne (though neuer so great) should be a cause to moue any Christian to despaire, so long as Gods mercy, by so many millions of degrees, is greater; and that euery penitent and beleeuing sinner hath the pardon of all his sinnes confirmed by the Word and Oath of God; two immutable things, wherein it is impossible that God should lie. His Word is, that at what time soeuer, a sinner whosoever, doth repent of his sinne whatsoeuer (for both time, and sinnes and sinners are indefinite) from the bottome of his

Satans fixt assault.

Heb. 6. 18.
Ezek. 18. 22.

D. King of
Lond. his
Lectures on
Jonah.

Ezek. 33. 11.

*O felices nos,
quorum causa
iurat Deus!
O miserrimos
nos, si non Deo
quidam iu-
ranti credi-
mus! Tertul.*

his heart, God will blot forth all his sins out of his remembrance, that they shall be mentioned unto him no more. If we wil not take his word (which God forbid we should doubt of) he hath giuen vs his oath: *As 7 line, I desire not the death of the wicked but that the wicked turne from his way and line.* As if he had said: Will yee not beleue my word? *7 I sweare by my life, that I delight not to damne any sinner for his sins, but rather to saue him, vpon his conuersion and repentance.* The meditation hereof moued Tertullian to exclaime: *O how happy are we, when God sweareth that hee will not our damnation! Oh, what miserable wretches are wee, if we will not beleue God, when he sweareth his truth unto vs! Listen, O drooping spirit, whose Soule is assailed with waues of faithlesse despair; how happy were it to* see

see many like thee, and Heze-
chias? (Who mourne like Doves
for the sense of sinne, and chatter
like Cranes & Swallows for the
feare of Gods anger) rather then
to behold many who dye like
beasts, without any feeling of
their owne estate, or any feare
of Gods wrath, or Tribunall
Seate, before which they are
to appeare? Comfort thy selfe,
O languishing Soule; for if
this earth hath any for whom
Christ spilt his blood on the
Crosse, thou assuredly art
one. Cheere vp therefore thy
selfe in the all-sufficient atone-
ment of the blood of the
Lambe, which speaketh better
things then that of Abel. And
pray for those, who neuer
yet obtayned the grace to
haue such a sense and dete-
station of sinne. Thou art
one indeed, for whom Christ
died; and from whom a
wounded spirit (iudging rather
accor-

Isa. 28. 14.

Heb. 12. 24.

Mat. 27. 46.

1. Tim. 2. 11.

2. Cor. 1. 30.

Apoc. 3. 14.

Heb. 6. 6.

according to his *feeling* then his *Faith*) hath wrung that dolefull voice of *Christ*; *My God, my God, why hast thou forsaken me?* And doubt not but ere long thou shalt as truly *raigne* with him, as now thou dost *suffer* with him: for *Yea* and *Amen* hath spoken it. No sinne barres a man from saluation, but onely *incredulitie* and *impenitencie*: nothing makes the sin against the Holy Ghost *unpardonable*, but want of *repentance*. Thy *vnfained* desire to repent, is as acceptable vnto God, as the perfectest repentance that thou couldest wish to performe vnto him.

Meditate on these *Euangelicall comforts*, and thou shalt see, that in the very *agonie* of death, God will so *assiste* thee with his Spirit, that when *Satan* looketh for the *greatest* victorie, hee shall receiue the *foulest* foile: yea, when thy *eye-strings*

strings are broken, that thou canst not see the *light*, *Iesus Christ* will appeare vnto thee to comfort thy *soule*, and his *holy Angels* wil carry thee into his *heauenly Kingdome*. Then shall thy friends behold thee, like *Manoahs Angell*, doing wonders indeede; when they shal see a *fraile man* in his *greatest Weaknesse* (by the meere assistance of *Gods Spirit*) ouercomming the *strength* of sin, the *bitternesse* of death, and all the *power* of *Satan*; and in the *fire* of *Faith*, and *perfume* of *Praier*, ascend vp with *Angels* victoriously into *Heauen*.

Luke 19. 22.

An admonition to them who come to visit the sicke.

THEY who come to visit the sicke, must haue a speciall care not to stand *dumbe* and *staring* in the sick persons face

face to disquiet him; nor yet to speake idly, and to aske *unprofitable* questions, as most doe.

If they see therefore that the sicke party is like to dye, let them not dissemble, but lovingly & discreetly admonish him of his *weaknesse*, and to prepare for eternall life. One *houre well spent* when a mans life is almost *out-spent*, may gaine a man the assurance of eternall Life. Sooth him not with the vain hope of *this life*, lest thou betray his Soule to *eternall death*. Admonish him plainly of his estate, and aske him briefly these, or the like Questions.

Questions to bee asked of a sicke man, that is like to dye.

DOest thou belecue that Almighty God, the Trinity of Persons in vnity of Essence, hath by his power made heauen

heauen and earth, and all things therein? and that hee doth still by his *diuine prouidence* gouerne the same; so that nothing comes to passe in the world, nor to *thy selfe*, but what *his diuine hand & counsell* had determined before to be done?

2 Doeſt thou confeſſe that thou haſt tranſgreſſed and broken the holy *Commandments* of Almighty G O D in *thought, word and deede*? and haſt deſerued for breaking his *holy Lawes*, the *Curſe of God*, which containeth *all the miſeries of this life*, and *euerlaſting torments in Hel-fire*, when this life is ended, if ſo be that God ſhould deale with thee according to thy *deſerts*?

3 Art thou not *ſorry* in thy heart, that thou haſt ſo broken his *Lawes*, and neglected his *Sernice*, and worſhip, and ſo much followed the world, and thine owne *vaine pleaſures*?

And

And wouldest thou not leade
a holier life, if thou wert to be-
gin againe?

Rom. 8. 34.

Heb. 9. 24.

Heb. 9. 11.
1. Tim. 2. 5.

Heb. 7. 25.

Psal. 73. 25.

4 Doeſt thou not from thy
heart deſire to bee reconciled
vnto God in Ieſus Chriſt, his
blessed Son, thy Mediator, who
is at the right hand of God in
heaven, now appearing for thee
in the ſight of God, and making
request vnto him for thy Soule?

5 Doeſt thou renounce all
confidence in all other Media-
tors, or Interceſſors, Saints or
Angels, beleeuing that Ieſus
Chriſt the onely Mediator of the
New Teſtament, is able perfect-
ly to ſaue them that come vnto
God by him, ſeeing he euer liueth
to make interceſſion for them?

And wilt thou with David ſay
vnto Chriſt, Whom haue I in
heaven but thee? And there is
none vpon earth that I deſire be-
ſides thee?

6 Doſt thou confidently be-
leeue and hope to be ſaued by
the

the *only* merits of that *blondie* death and passion, which thy Sauour *Iesus Christ* hath suffered for thee? not putting any hope of saluation in thine *owne* merits, nor in any *other* *meanes* or creatures? being assuredly perswaded, *that there is no saluation in any other: and that there is none other name vnder Heauen, whereby thou must be saued.*

Acts 4. 12.

Act. 10. 43.

Isay 26. 10.

7 Doeſt thou heartily *for-giue* all wrongs and offences done or offered vnto thee, by any manner of person what-soeuer? And doeſt thou as willingly (from thy hart) *aske* *forgiuenesse* of them whom thou haſt grieuouſly wrong'd in word or deede? And doeſt thou caſt out of thy heart, all *malice* and *hatred*, which thou haſt borne to any body; that thou maiſt appeare before the face of *Chriſt* (the Prince of Peace) in perfect loue & charity?

Isay 9. 6.

Hcb. 12. 14.

8 Doth thy conscience tell thee of any thing, which thou hast wrongfully taken, and doest still with-hold from any widow or fatherlesse children, or from any other person whomsoever? Be assured, that vnlesse thou shalt restore, like *Zachew*, those goods & lands (if thou be able) thou canst not truly repent; and without true repentance thou canst not be saved, nor looke *Christ* in the face when thou shalt appeare before his Iudgement-seat.

9 Doest thou firmly beleene, that thy body shall be raised vp out of the *Grave*, at the sound of the last *Trumphet*? and that thy body and soule shall be vnited together againe in the resurrection day, to appeare before the *Lord Iesus Christ*; and thence to goe with him into the kingdome of heauen, to liue in enerlasting blisse and glory?

If the sicke partie shall answer to all these questions like a fairhfull Christian; then let all who are present, ioine together and pray for him, in these, or the like words.

*A prayer to be said for the sicke,
by them who visit him.*

O Mercifull Father, who art the Lord and giuer of Life, and to whom belongs the issues of death: wee thy children here assembled, doe acknowledge, that (in respect of our manifold sinnes) we are not worthy to aske any blessing for our selues at thy hands; much lesse to become suiters to thy *Maiestie* in the behalfe of others: yet because thou hast commanded vs to pray one for another, especially for the sicke, and hast promised

James 5.

that the prayers of the righteous shall auaille much with thee : in the obedience therefore of thy Commandement, and confidence of thy gracious promise, wee are bold to become humble suiters vnto thy diuine Maie. stie, in the behalfe of this our deare Brother (or Sister) whom thou hast visited with the chastisement of thine owne fatherly hand. Wee could gladly wish the restitution of his health, & a longer continuance of his life and Christian Fellowship amongst vs : but for as much as it appeareth (as farre as we can discern) that thou hast appoynted by this visitation, to call for him out of this mortall life : wee submit our wils to thy blessed will, and humbly intreat for Iesus Christ his sake; and the merits of his bitter death and Passion (which he hath suffered for him) that thou wouldest

dest pardon and forgie vnto him *all his sinnes*; as well that wherein he was *conceined* and borne, as also all the offences and transgressions which euer since, to this *day and houre*, he hath committed in *thought, word and deede*, against thy diuine Maiestie. Cast them behinde thy backe, *remoue them as farre from thy presence, as the East is from the West*; blot the out of thy remembrance; lay them not to his charge; wash them away with the *bloud of Christ*, that they may no more be seene, and deliuer him from all the iudgements which are due vnto him for his sins, that they may neuer trouble his conscience, nor rise in Iudgement against his Soule; and *impute vnto him the righteousness of Iesus Christ*, whereby hee may appeare *righteous* in thy sight: And in his extremitie at this time, we beseech

Psal. 103.

thee looke downe from Hea-
uen vpon him with those eyes
of grace & compassion, wher-
with thou art wont to looke
vpon thy children in their af-
fliction and misery. Pitty thy
wounded Seruant, like the
good *Samaritan* : for here is a
sicke Soule that needeth the
helpe of such a *heavenly Phy-*
sician, O Lord, *increase his faith*,
that hee may belecue that
Christ dyed for him, and that
his blood cleanseth him frō all
his sins ; and either *asswage his*
paine, or else *increase his pati-*
ence to endure thy blessed will
and pleasure. And (good Lord)
lay no more vpon him, then
thou shalt enable him to beare.
Heaue him vp vnto thy selfe,
with those *sighes* and *groanes*,
which cannot bee expressed.
Make him now to feele what
is the hope of his *Calling* ; and
what is the exceeding *greatnes*
of thy *Mercy* and power to-
wards

wards them that *belcene* in thee. And in his *weakenesse*, O Lord, shew thou thy *strength*. Defend him against the *suggestions* and *temptations* of Satan: who (as he hath all his Life time) will now in his *weaknes*, especially, seeke to *assaille* him, and to deuoure him. Oh *saue* his *Soule*, & *reproue* Satan, and command thy *holy Angels* to be about him, to aide him, and to chase away all euill and malignant *Spirits* farre from him. Make him more and more to loath this world, and to desire to bee loosed, and to bee with *Christ*. And when that good *houre* and time shal come (wherin thou hast determined to call for him out of this present life) giue him grace *peaceably* and *ioyfully* to yeeld vp his *Soule* into thy *mercifull hands*, and doe thou receiue her into thy mercy, and let thy *blest Angels* carry her into thy king-

Rom. 8. 26.

dome. Make his *last* houre his best houre, his last words his best words, and his last thoughts his best thoughts. And when the sight of his eyes is gone, and his tongue shall faile to doe his office, grant (O Lord) that his Soule may (with Stephen) behold *Iesus Christ* in heauen ready to receiue him: and that thy Spirit within him, may make requests for him, with sighes which cannot be expressed. Teach vs in him to reade and see our owne end and mortality: and therefore to bee carefull to prepare our selues for our last ends, and put our selues in a readinesse against the time that thou shalt call for vs, in the like manner. Thus, Lord, we recommend this our deare Brother (or Sister) thy sicke seruant, vnto thy eternal grace and mercy in that Prayer, which Christ our Sauour hath taught vnto vs, saying,
Our

Our Father, which art in Heauen, &c.

Thy grace, O Lord Iesus Christ; thy loue, O heauenly Father; thy comfort & consolation, O holy Spirit, bee with vs all, and especially with this thy sick seruant, to the end, and in the end, Amen.

Let them reade often vn- to the sicke, some speciall Chapters of the holy Scrip- tures, as,

The three first Chapters of the booke of *Iob*.

The 14. and 19. Chapters of *Iob*.

The 34. Chapter of *Deu- teronomie*.

The two last Chapters of *Iosuah*.

The 17. Chapter of the first of *Kings*.

The 2. 4. and 12. Chapters of the second of *Kings*.

The 38. 40. and 65. Chap- ters of *Isay*.

The History of the Passion of Christ.

The 8. Chapter of the *Romans*.

The 15. Chapter of the first Epistle to the *Corinthians*.

The 4. of the first Epistle to the *Thessalonians*.

The 5. Chapter of the second Epistle of *Paul* to the *Corinthians*.

The first and last Chapters of *S. Iames*.

The 11. and 12. to the *Hebrewes*.

The first Epistle of *Peter*.

The three first, and the three last Chapters of the *Revelation*, or some of these.

And so exhorting the sicke partie to waite vpon God by faith and patience, till hee send for him; and praying the Lord to send them a ioyfull meeting in the *Kingdome of Heaven*, and a blessed resurrection at the last day; they may depart at their

their pleasure in the peace of God.

Consolations against impatience in sicknesse.

IF in thy sicknesse by extremity of paine thou bee driven to impatency; meditate :

1 That thy *sinnes* haue deserved the *paines* of *hell*: therefore thou mayest with greater patience endure these *fatherly corrections*.

2 That these are the *scourges* of thy *heauenly Father*, and the rod is in his hand. If thou didst suffer with reuerence being a *childe*, the correction of thy *earthly parents*; how much rather shouldest thou now subiect thy selfe (being the *Childe of God*) to the chastisement of thy *Heauenly Father*, seeing it is for thine *eternall good*?

Heb. 12. 9.

3 That

Vir dolorum.
1. *ay 53. 3.*

1. *Pet. 7. 21.*

Hcb. 12. 1, 2.

1. *Pet. 3. 9.*
S. Romius
Cum quotan-
nis graui
marbo senta-
retur à Deo,
doluit quod
uxo anno li-
ber esset, ac si
à Deo tunc
desertus fuisset.
Vit. Patr.
a. p. c. 1. 8.

3 That Christ suffered in his soule and body farre grievous paines for thee; therefore thou must more willingly suffer his blessed pleasure for thine owne good. Therefore saith Peter, Christ suffered for you, leaving you an example, that yee should follow his steps. And Let vs (saith Saint Paul) runne with ioy the race that is set before vs, looking unto Iesus the Author and finisher of our faith, who for the ioy that was set before him, endured the Crosse, &c.

4 That these afflictions which now you suffer, are none other, but such which are accomplished in your brethren that are in the world, as witnesseth Peter: Yea, Iobs afflictions were farre more grievous. There is not one of the Saints, which now are at rest in Heauenly Ioyes, but endured as much as you doe, before they went thither:

thither : yea, many of them willingly suffered all the torments that Tyrants could inflict vpon them, that they might come to those heauenly ioyes whereunto you are now called. And you haue a promise, that the God of all grace, after that you haue suffered a while, wil make your perfect, stablish, strengthen, and settle you. And that God of his fidelity wil not suffer you to be tempted aboue that you are able, but will with the temptation also make a way to escape, that yee may be able to beare it.

1. Pet. 5. 10.

1. Cor. 10. 13.

5 That God hath determined the time when thy affliction shall end, as well as the time when it began. Thirty eight yeeres were appoynted the sicke man at Bethesdaies Poole. Twelue yeeres to the Woman with the bloody issue. Three Moneths to Moses. Tenne dayes tribulation to the

Iohn 5. 5.

Mar. 9. 20.

Exod. 3. 2.

Apos. 2. 10.

An-

2. Sa m. 24. 23

Psal. 56. 8.

*Modicum &
videbo vos.*

Iohn 16. 16.

Psal. 80.

Apoc. 6. 11.

Iohn 16.

Psal. 110. 7.

*Nubecula est
cito transibit.*

Iohn 16. 21.

Angel of the Church of Smyrna: Three daies plague to David.

Yea, the number of the godly mans teares are registred in Gods Booke, and the quantitie kept in his bottle.

The time of our troubles (saith Christ) is but a *modicum*. Gods *Anger* lasts but a *Moment* (saith David.) A little season (saith the Lord;) and therefore cals all the time of our paine, but the houre of sorrow. David, for the swiftnesse thereof, compares our present troubles to a Brooke: and Athanasius to a Showre. Compare the longest misery that mā endures in this life, to the eternitie of heavenly ioyes, and they wil appeare to bee nothing. And as the sight of a sonne safe borne, makes the Mother forget all her former deadly payne: so the sight of Christ in heauen, who was borne for thee, will make all these pangs of death

to

to bee quite forgotten, as if they had neuer beene: like *Stephen*, who as soone as hee saw *Christ*, forgot his own wounds, with the *horror* of the *Grave*, and *terror* of the *stones*; and sweetly yeelded his *Soule* into the hands of his *Sauour*. Forget thine own *paine*, thinke of *Christs* wounds: Be faithfull unto the death, and he will giue thee the *Crowne* of eternall *Life*.

Acts 7.

Apoc. 2. 10.

6 That you are now called to *Repetitions* in *Christs* Schoole; to see how much *Faith*, *Patience*, and *Godlinesse* you haue learned all this while; and whether you can, like *Iob*, receiue at the hand of *God* some euill, as well as you haue hitherto receiued a great deale of good. As therefore you haue alwaies praied; *Thy will be done*, so be not now offended at this which is done by his *holy will*.

Iob 2. 10.

7 That all things shall worke together

Rom. 8. 28.

Verse 38.

19.

*Morbus non
malis adma-
nandus,
quia multis
vulnus acce-
dit. Basil. in
Hexam.
Morbus est
vulnus quod
instituitur,
que docet ca-
duca asperne-
re, & caelestia
spirare.
Nazian. ad
Philagrium.*

together for the best to them the
loue God; insomuch that neither
death nor life, nor Angels, nor
Principalities nor Powers, &c.
shall be able to separate vs from
the loue of God, which is in Iesus
Christ our Lord. Assure your
selfe, that euery pang is a pre-
uention of the paines of Hell;
euery respite, an earnest of hea-
uens rest: and how many
stripes do you esteeme heauen
worth? As your life hath beene
a comfort to others; so giue
your friends a Christian exam-
ple to die, and deceiue the Di-
uell, as Iob did. It is but the
Crosse of Christ sent before, to
crucifie the loue of the World
in thee; that thou maist goe
eternally to liue with Christ
who was crucified for thee. As
thou art therefore a true Chri-
stian, take vp (like Simon of
Syrene) with both thy armes
his holy Crosse, carry it after
him vnto him; thy paines will
shortly

shortly passe, thy ioyes shall neuer passe away.

*Consolations against the feare
of Death.*

IF in the time of thy sicknesse,
thou findest thy selfe feare-
full to dye; meditate:

1 That it argueth a dastard-
ly minde to feare that which is
not: For in the Church of Christ
there is no death, *Isa. 25. 7, 8.*
And Whosoever liueth and be-
leeneth in Christ, shall neuer dye.
Iohn 11. 26. Let them feare
death, who liue without
Christ. Christians die not; but
when they please God, they are
like *Enoch* translated vnto
God. Their paines are but *E-*
liahs fiery Chariot to carry the
vp to heauen: or like *Lazarus*
sore, sending them to *Abra-*
hams bosome. In a word, if
thou bee one of them that
like

Gen. 5. 24:

*1. King. 2. 11,
12.*

Luke 16. 23.

Iohn 14.

like Lazarus, lowest Iesus, the sicknes is not unto the death, but for the glory of God: who of his loue changeth thy living death to an everlasting life. And many Heathen men, as Socrates, Curtius, Seneca, &c. dyed willingly (when they might haue liued) in hope of the immortallitie of the Soule; wilt thou, being trained so long in Christs Schoole; (and now called to the Marriage Supper of the blessed Lambe, Apoc. 19. 7.) be one of those Guests that refuse to goe to that ioyfull Banquet? God forbid.

Iob 14. 5.

2 Remember that thy abode here, is but the second degree of thy life: for after thou hadst first liued nine moneths in thy Mothers wombe, thou wast of necessitie driuen thence, to liue here in a second degree of life. And when that number of Moneths which GOD hath determined for this life, are expired;

pired; thou must likewise leaue this, and passe to a *third degree* in the other world, which neuer ends. Which to them that liue and die in the Lord, surpasseth as farre this kinde of Life, as this doth that which one liues in his *mothers womb*. To this last & excellentest *degree* of life, through this *doore*, passed *Christ* himselfe, and all his *Saints* that were before thee: and so shall all the rest after them and thee. Why shouldest thou feare that which is common to all *Gods Elect*? Why should that be *unconth* to thee, which was so *welcome* to all them? Feare not death, for as it is the *Exodus* of a *bad*, so it is the *Genesis* of a *better world*: the end of a *temporall*, but the beginning of an *eternall life*.

3 Consider that there are but *three things* that can make death so fearefull vnto thee: first, the losse thou hast thereby: secondly,

*Mors presentis
vis exitus
& introitus
in meliora.*
Ber. in Epist.
ad Rom.

Mat. 6. 9, 10.

Job 14. 7.

1. Cor. 5. 1.

secondly, the paine that is therein: thirdly, the terrible effects which follow after: All these are but false fires; and causelesse feares. For the first, if thou leauest here *uncertaine goods*, which *Theeves* may rob; thou shalt finde in Heauen a true treasure, that can neuer be taken away: these were but lent thee as a *Steward* vpon accounts: those shall be giuen thee as thy reward for euer. If thou leauest a *louing Wife*; thou shalt be married to *Christ*, which is more lovely: If thou leauest *Children and Friends*, thou shalt there finde all thy religious Ancestors, and children departed: yea, *Christ*, and all his blessed *Saints and Angels*; & as many of thy children as bee *Gods Children*, shall thither follow after thee. Thou leauest an *earthly possession*, and a *house of clay*, and thou shalt enioy an *Heauenly Inheritance* and

and mansion of glory : which is purchased, prepared, & reserved for thee. What hast thou lost? Nay, is not death vnto thee *gaine*? *Goe home, goe home;* and we will follow after thee.

Secondly, for the payne in death; the feare of death more paines many, the very pangs of death : for many a Christiā dies without any great pangs or paines. Pitch the Anchor of thy hope on the firme ground of the Word of God, who hath promised in thy weakenesse to perfect his strength, and not to suffer thee to be tempted aboue that thou art able to beare. And Christ will shortly turne all thy temporal paines to his eternall ioyes.

Lastly, as for the terrible effects which follow after death, they belong not vnto thee beeing a Member of Christ ; for Christ by his death hath taken away the sting of death to the

*Timor mortis
ipsa mors
peior.*

2. Cor. 12. 9.

1. Cor. 10. 13.

Rom. 8. 1.

Iohn 5. 24.

1. Cor. 15.

1. Thes. 4.

Isa. 26.

Apoc. 14.

1. Iohn 14. 1.

ἀπολυσις

ἐν ἐσχάτῳ.

Luke 2.

2. Cor. 5.

Phil. 2.

ἀναλυσις.

Mors porta

gloria. Greg.

Ianna vi. e.

Bernard.

the faithfull: so that now there is no condemnation to them that are in Christ Iesus. And Christ hath protested, that he that belieueth in him; hath everlasting life, and shall not come into condemnation, but hath passed from death vnto life. Hereupon the holy Spirit from heauen saith, Blessed are the dead that die in the Lord: and that from thenceforth they rest from their labors, and their workes do follow them. In respect therefore of the faithfull, death is swallowed up into victory, & his sting, which is sinne, & the punishment thereof, is taken away by Christ. Hence Death is called in respect of our bodies, a sleepe and rest: in respect of our soules, a going to our heauenly Father; a departing in peace; a remouing from this body to go to the Lord; a dissolution of soule and body to be with Christ. What shal I say? Precious in the sight of the Lord

is the death of his Saints. These paines are but thy throws and tranell to bring forth Eternall life. And who would not passe through Hell, to goe to Paradise? much more through death? There is nothing after death that thou needest feare; not thy sinnes, because Christ hath payed thy ransom; not the Judge, for hee is thy louing Brother; not the Graue, for it is the Lords Bed; not Hell, for thy Redeemer keeps the Keyes; not the Diuel, for Gods holy Angels pitch their Tents about thee, and will not leaue thee, till they bring thee to Heauen. Thou wast neuer neerer Eternall life; glorifie therefore Christ by a blessed death. Say cheerefully, Come, Lord Iesus, for thy Seruant commeth vnto thee: I am willing, Lord helpe my weakenesse.

*Seuen sanctified thoughts, and
mournfull sighes of a sicke
man ready to dye.*

NOW for as much as God
of his infinit mercy doth
so temper our paine and sicke-
nesse, that we are not alwayes
oppressed with extremity: but
giues vs in the middest of our
extremities some *respit*, to
ease & refresh our selues; thou
must haue an especial care
(considering how *short* a time
thou hast, either *for euer* to lose
or to obtaine heauen) to make
vse of euery *breathing* time,
which God doth afford thee:
and during that little time of
ease, to gather strength against
the fits of *greater anguish*.
Therefore in these times of re-
laxation and ease, vse some of
these short *thoughts* and *sighes*.

The

The first Thought.

Seeing euery man enters into this life in teares passeth it in sweat, and ends it in sorrow; ah what is there in it, that a man should desire to liue any longer in it! Oh what a folly is it, that when the Mariner roweth with all his force, to arriue at the wished port; and that the *Trauel*ler neuer resteth till hee come to his iourneyes end, wee feare to descry our Port, and therefore would put backe our *Barke*, to be longer *tossed* in this cōtinuall tempest; we weep to see our iourneys end; and therefore desire our iourney to be lengthened, that we might bee more tyred with a foule and combersome way.

The spirituall sigh thereupon.

O Lord, this life is but a troublesome pilgrimage:

K k

few

Gen. 47. 9.

*few in dayes, but full in euils;
and I am weary of it, by rea-
son of my sins: Let me there-
fore (O Lord) intreat thy Ma-
iestie in this my bed of sicknesse,
as Elias did vnder the Iuniper
tree in his affliction: It is now e-
nough, O Lord, that I haue lined
so long in this vale of misery;
take my soule into thy mercifull
hands, for I am no better then
my Fathers.*

I. Reg. 19. 4.

The second Thought.

Rom. 7. 24.

James 4. 1,
Gal. 5. 17.

THinke with what a *body of
sin* thou art loaden, what
great *ciuill warres* are contay-
ned in a *little World*; the *flesh*
fighting against the Spirit: passi-
on against reason: Earth against
Heauen: and the *world with-*
in thee, banding it selfe for the
World without thee; and that
but one onely meane remaines
to end this conflict; *Death*;
which (in Gods appointed
time)

time) will separate thy Spirit from thy flesh, the pure and regenerate part of thy soule, from that part which is impure and unregenerate.

*The Spirituall Sigh vpon the
second Thought.*

O Wretched man that I am, who shall deliuer mee from the body of this death? O my sweet Sauour Iesus Christ, thou hast redcemed mee with thy precious bloud. And because thou hast deliuered my Soule from sin, mine eyes from teares, and my feet from falling; I doe here from the very bottome of my heart, ascribe the whole praise and glory of my Saluation, to thy onely grace and mercy, saying, (with the holy Apostle) Thanks be vnto God, Which hath giuen mee the victory, through our Lord Iesus Christ.

Rom. 7.24.

1. Pet. 1.
Apoc. 5.9.

Psal. 116. 8.

2 Cor. 15. 17.
Pl. 114. 5.

K k 2 The

The third Thought.

THinke how it behooves thee, to bee assured that thy Soule is *Christs*: for death hath taken sufficient gages to assure himselfe of thy body, in that *all* thy Senses begin already to die, saue onely the sense of *paine*: but sith the *beginning* of thy being began with *paine*; maruell the lesse if thy end conclude with *dolours*. But if those *temporal* dolours (which onely afflict the body) bee so painefull: O Lord, who can endure the deuouring fire? who can abide the euerlasting burning?

Isay 33. 14.

The spirituall Sigh vpon the third Thought.

O Lord Iesus Christ, the Sonne of the liuing God, who art the onely *Physician* that canst ease my body from
paine,

paine, and restore my Soule to Life-eternall; put thy *Passion*, *Crosse*, and *Death*, betwixt my Soule and thy *Iudgements*, and let the merits of thy *Obedience* stand betwixt thy *Fathers Justice* and my *disobedience*, and from these *bodily paines* receiue my Soule into thine euerlasting peace: for I cry vnto thee with *Stephen*, *Lord Iesus*, receive my Spirit.

A 7. 59.

The fourth Thought.

THinke that the worst that death can doe, is but to send thy soule sooner then thy flesh would bee willing, to *Christ* and his heavenly ioyes: Remember, that that worst, is thy best hope: The worst therefore of death, is rather a helpe then a harme.

*The Spirituall Sigh vpon the
fourth Thought.*

O Lord Iesus Christ, the Sa-
uiour of all them that
put their trust in thee : forsake
not him that in *miserie* flyeth
vnto thy *Grace* for succour
and mercy : Oh sound that
sweet voyce in the eares of my
Soule, which thou spokest vn-
to the penitent Theefe on the
Crosse, this day thou shalt be with
me in *Paradise*: For I, O Lord,
doe (with the Apostle) from
my soule speake vnto thee, ⁷
desire to be dissolved, and to bee
with Christ.

Luke 23. 43.

The fift Thought.

THinke (if thou fearest to
dye) That in Mount Sion
there is no death : for he that be-
leeueth in Christ, shall neuer dye.
And if thou desirest to liue,
with-

Isay 25. 7, 8.

Iohn 11. 25.

without doubt the *life eternall* (whereunto this *life* is a *passage*) *surpasseth all*. There doe all the faithfull departed (having ended their miseries) liue with *Christ* in ioyes; and thither shall all the godly which *suruiue*, bee gathered out of their troubles, to enioy with him *eternall rest*.

*The Spirituall Sigh vpon the
fist Thought.*

O Lord, thou seeest the malice of Satan, who (not contenting himselfe, *like a roaring Lyon*, al the daies & nights of our life, to seeke our destruction) shewes himselfe most *busiest*, when thy Children are *weakest*, & *neere*st to their end. O Lord, *reproue him*, & *preserue my soule*. He seekes to terrifie me with *death*, which my *sins* haue *deserued*; but let thy *holy Spirit* comfort my Soule with the assurance of *eternall Life*,

1. Pet. 5. 8.

Luke 3. 39.

which thy blood hath purchased. Assuage my paine, increase my patience, (and if it be thy blessed will) end my troubles; for my soule beseecheth thee with old blessed Simeon, Lord, now let me thy servant depart in peace, according to thy word.

The sixth Thought.

Acts 26. 6, 7.

Luke 14. 14.

THink with thy selfe, what a blessing God hath bestowed vpon thee aboue many Millions of the World, that whereas they are either Pagans, who worship not the true God; or Idolaters, who worship the true God falsly: Thou hast liued in a true Christian Church, and hast grace to die in the true Christian Faith, and to be buried in the Sepulchre of Gods Seruants; who all waite for the hope of Israel, the raising of their bodies in the resurrection of the iust.

The

The Spirituall sigh vpon the
sixt Thought.

O Lord Iesus Christ, who
art the Resurrection, and
the Life, in whom whosoener be-
leeueth, shall liue, though hee
were dead: I beleeue that who-
soener liueth, and beleueth in
thee, shall neuer dye: I know that
I shall rise againe in the resurre-
ction of the Last day: For I am
sure, that thou my Redeemer li-
uest. And though that after my
death, Wormes destroy this body,
yet I shall see thee, my Lord, and
my God, in this flesh. Grant
therefore, O Christ, for thy
bitter death and passion sake,
that at that day I may bee one
of them to whom thou wilt
pronounce that ioyfull sen-
tence; Come yee blessed of my
Father, inherit the Kingdome
prepared for you, before the foun-
dation of the World.

Ioh. 11. 25. 26

Verse 24.

Iohn 19. 25,
16.

Mat. 25. 34.

The seventh Thought.

Gal. 3: 13.

Lam. 2. 12.

THinke with thy selfe how Christ endured for thee a *curst death*, and the *wrath of God*, which was due vnto thy *finnes*, and what terrible *paine* and *cruel torments* the *Apostles* and *Martyrs*, haue voluntarily suffered for the defence of Christs faith, whē they might haue *liued by dissembling* or *denying him*: how much more willing shouldest thou bee to depart in the *faith of Christ*, hauing lesse *paines* to torment thee; and more meanes to comfort thee?

*The spirituall Sigh vpon the
seventh Thought.*

O Lord, my *finnes* haue deserued the *paynes of Hell* and *eternall death*; much more these *fatherly corrections* wherewith

with thou doest afflict mee:
But, O blessed Lambe of God,
which takest away the sinnes of
the world, haue mercy vpon me,
and wash away all my filthy sins
with thy most precious blood:
and receiue my soule into thy hea-
uenly Kingdome; for into thy
hands, O Father, I commend my
spirit, and thou hast redeemed
me, O Lord, thou God of truth.

John 1. 29.

Apoc. 5. 1.

Luke 23. 42.

Psal. 31. 51.

The sicke person ought now to
send for some godly and re-
ligious Pastor.

IN any wise remember (if
 conueniently it may be) to
 send for some godly and reli-
 gious Pastor, not onely to pray
 for thee at thy death (for God
 in such a case hath promised
 to heare the prayers of the righ-
 teous ^a Prophets, & ^b Elders of
 the Church) but also vpon thy
 confession

^a Gen. 20. 7.

Ierc. 18. 20.

and 15. 1.

Ezek. 4. 14.

1. Sam. 9. 7.

& 12. 19, 23.

^b 1am. 5. 14.

15, 16.

^c Marke 1.4.
Acts 19.4.

^d 1. Cor. 5.4.
^e 2. Cor. 10.1.

^f Mat. 16.19.

Mat. 13.12.

John 20. 21,
23.

Iob 33.13.

confession and unfained repentance to absolve thee of thy finnes. For as Christ hath giuen him a Calling to ^c baptize thee vnto repentance, for the remission of thy finnes : so hath he likewise giuen him a calling & ^d power, and ^e authoritie, (vpon repentance) to absolve thee from thy finnes, ^f & will giue thee the Keyes of the Kingdome of Heauen; and whatsoeuer thou shalt binde vpon earth, shall be bound in heauen; and whatsoeuer thou shalt loose on earth, shall be loosed in heauen. And againe, Verily, I say vnto you, whatsoeuer ye binde on earth, shall bee bound in heauen: and whatsoeuer ye loose in earth, shall be loosed in heauen. And againe, Receiue ye the holy Ghost: whosoers sins ye remit, they are remitted vnto them, and whosoers finnes ye retaine, they are retained. This doctrine was as ancient in the Church of God, as Iob; for Elihu tels him,

That

That when GOD strikes a man with malady on his bed, so that his soule draweth neer the graue, & his life to the buriers: if there be any messenger with him, or an interpreter, one of a thousand, to declare unto man his righteousness, then will hee haue mercy vpon him, &c. And answerable hereunto (saith Saint Iames) If the sicke haue committed sinnes, (vpon his repentance, and the Prayers of the Elders) they shall be forgiven him. These haue power to shut Heauen, & to deliuer (the scandalous impenitent sinner) to Satan. For, the weapons of their warfare are not carnall, but mighty, through God, to cast downe, &c. and to haue vengeance in readinesse against all disobedience. They haue the Key of loosing, therefore the power of absolving.

The Bishops and Pastors of the Church, doe not forgive sinne by any absolute power of

Iam. 5. 17, 18.

Apoc. 21. 6.

1. Cor. 5. 5.
1. Cor. 10. 3,
&c.
Marke. 16.
Ministri pec-
cata remis-
sione non
autē ex-
cūs, sed
operamur.

1. Cor. 5. 4
1. Cor. 4. 1, 2.
Acts 13. 38.

To this end
saith Basil, in
Affect. c. 13.
Christus om-
nibus Pasto-
ribus & Do-
ctoribus Ec-
clesiæ,
ἰσὺν πα-
τὴρ καὶ υἱὸς
καὶ πνεῦμα.

equalem tri-
buit potestati,
cuius signum
est, quod om-
nes ex aquo
ligant & sol-
uant ut Pe-
trus.

Papists dare
not deny
this.

Quilibet sa-
cerdos (quan-
tum est ex
virtute cla-
uiculi) habet
potestatem
indifferenter
in omnes. In
supplement.
Thomæ 4.6.

of their owne (for so *only*
Christ their, Master forgiueth
sinnes) but *ministerially*, as the
servants of Christ, and *stewards*
to whose fidelitie their Lord
and Master hath committed
his keyes; and that is, when
they doe *declare* and *pronounce*,
either *publikely* or *pruately*, by
the Word of God, what *bind-
eth*, what *looseth*, & the *mercies*
of God to penitent sinners; or
his *iudgement* to impenitent
and obstinate persons : and so
doe *apply* the *generall* promises,
or threatnings to the *penitent*
or *impenitent*. For Christ from
Heauen doth by them (as by
his *Ministers on Earth*) declare
Whom he remitteth and bindeth,
and to whom hee will open the
gates of *Heauen*, and against
Whom he will shut them. And
therefore it is not said : *Whose*
sinnes yee signifie to be remitted,
but, *Whose* sinnes ye remit. They
then doe remit sinne, because

Christ

Christ by their ministerie remit-
teth sins, as Christ by his Dis-
ciples loosed Lazarus, Iohn 11.
44. And as no Water could
wash away Naamans Leprie,
but the Waters of Iordan,
(though other Riuers were as
cleare) because the promise was
annexed vnto the Water of
Iordan, & not of other riuers:
so though another man may
pronounce the same words, yet
haue they not the like efficacie
and power to worke on the
Conscience, as when they are
pronounced from the mouth
of Christs Ministers, because
that the * promise is annexed
to the Word of God in their
mouthes: for them hath hee
^a chosen, ^b separated, and ^c set
apart, for this worke, & to them
he hath committed the ^d mini-
sterie and word of reconciliation;
by their holy ^e calling, and for-
dination they haue receiued the
^g holy Ghost, and the ministerial
power

Iohn 11. 10.

* Iohn 20.
22, 23.^a Acts 1. 24.^b Acts 13. 2.^c Rom. 1. 1.^d 1. Cor. 5.

18. 19.

^e Acts 13. 2.

1. Cor. 1. 1.

Heb. 5. 4.

^f Tit. 1. 5.^g Iohn 20.

22, 23.

Acts 13. 24.

power of binding and loosing. They are sent forth of the holy Ghost, for this work, whereunto he hath called them.

And Christ giues his Ministers power to forgiue finnes to the penitent, in the same * words that he teacheth vs in the Lords praier, to desire God to forgiue vs our finnes; to assure all penitent sinners, that God, by his Ministers absolution, doth fully, through the merits of Christs blood, forgiue them all their sins. So that what Christ decreeth in Heauen, *in foro iudicij*, the same he declareth on earth by his reconciling ministers, *in foro pœnitentie*: so that as God hath reconciled the world to himselfe by Iesus Christ: so hath he (saith the Apostle) giuen vnto vs the Ministry of this reconciliation.

He that sent them to baptize, saying, Go & teach all Nations, baptizing them, &c. sent them also

ἐν πνῶν
ἀφ᾽ ἡτέρας
ἁμαρτίας.
Iohn 20. 23.
Καὶ αὖθις
ἤσκησεν ταῖς
ἁμαρτίας
ἡμῶν.

Luke 11. 4.

1. Cor. 5. 18.

also to remit sinnes, saying, *As my Father sent me, so send I you: who soeuer sinnes ye remit, they are remitted unto them, &c.* As therefore none can baptize, (though he vse the same water and words) but onely the lawfull Minister, which Christ hath called & authorized to this diuine & ministeriall Function: so though others may comfort with good words; yet none can absolve from sinne, but onely those, to whom Christ hath committed the holy ministry and word of reconciliation: and of their absolution Christ speaketh, *he that heareth you, heareth me.* In a doubtful tittle thou wilt aske the counsell of thy skilfull Lawyer: in peril of sicknes, thou wilt know the aduice of thy learned Physician: & is there no danger in dread of damnation, for a sinner to be his own Judge?

Iudicious Calvin teacheth this poynt of Doctrine most plainly:

Iohn 10. 12,
13.

2. Co. 2. 7, 10.

Heb. 5. 4.

2. Cor. 5. 18,
19.

Luke 10. 16.

Lib. 3. Instit.
cap. 4. sect. 12.

plainely : *Et si omnes mutuo nos debeamus consolari, &c.* Although (saith hee) wee ought to comfort & confirme one another in the confidence of Gods mercy, yet wee see that the Ministers are appointed as witnessses and sureties to ascertain our Consciences of the remission of Sinnes: Insomuch as they are said to remit Sinnes, and to loose soules. Let euery faithfull man therefore remember, that it is his duty (if inwardly he bee vexed and afflicted with the sence of his sinnes) not to neglect that remedie which is offered vnto him by the Lord, to wit, that (for the easing of his Conscience) hee make priuate confession of his sinnes vnto his Pastor; and that he desire his priuate endeuour for the application of some comfort vnto his Soule: whose office it is (both publicly and priuately) to administer Euangelicall Consolation to Gods people.

Beza

Beza highly * commendeth this practice, and *Luther* saith, That hee had rather lose a thousand Worlds, then suffer private confession to bee thrust out of the Church. Our Church hath ever most soundly maintained the truth of this doctrine; but most iustly abolished the tyrannous and Antichristian abuse of *Papish Auricular-confessiō*, which they thrust vpon the Soules of *Christians*, as an *Expiatory Sacrifice*, and a *meritorious satisfaction* for sinne; racking their Consciences to confesse, when they feele no distresse, and to enumerate all their Sinnes, which is impossible; that by this meanes they might diue into the secrets of all men, which oft times hath proued pernicious, not only to private persons, but also to publike states. But the truth of Gods Word is, that no person, hauing received orders in the Church of Rome,

* *Jn. Antish. Poparu & Christian: sm. vol. 1. fol. 66. Luther 10m. 6. fol. 109. & seq.*

a Witnesse our Liturgy. D. *Holland* absolved, D. *Rainolds* at his death: who not being able to speake, kissed the hand wherewith he was absolved.

* Apoc. 3. 7.
 Maikc 2. 7.
 Luke 5. 21.
 a Mat. 16. 19.

b 1. Cor. 4. 1.

c 1. Cor. 3. 20.

*Ministerij
 clauis duplex
 est. una sci-
 entia discer-
 nendi.*

1. Cor. 12. 10.

1. Iohn 4. 1.
 Ier. 25. 15.

*Alia est pote-
 stas ligandi et
 absoluedi.*

Iohn 20.

Mat. 27. 4.

Hcb. 7. 24, 27.
 28.

Rome can truely absolue a sin-
 ner : for the keyes of *absolution*
 are two : the one is the Key
 of *Authority*, and that onely
 * *Christ* hath : the other is the
 Key of *Ministerie*, and this he
 a giues to his *Ministers*, who
 are therefore called, *The Mi-*
nisters of Christ : The b *Ste-*
wards of Gods Mysteries : c *The*
Ambassadours of reconciliation,
Bishops, Pastors, Elders, &c.
 But *Christ* neuer ordained in
 the New-Testament, any or-
 der of *sacrificing Priests*, nei-
 ther is the name of *iepus*,
 which properly signifieth *Sa-*
cerdos, or *sacrificing Priest*, gi-
 uen to any Officer of *Christ*,
 in all the New-Testament :
 Neither doe we read in all the
 New-Testament, of any, who
 confessed himselfe to a *Priest*,
 but *Judas*. Neither is there any
 reall *Priest* in the New-Testa-
 ment, but onely *Christ*. Neither
 is there any part of his *Priest-*
hood,

Heb. 8. 4.
Heb. 7. 15.

hood, to be now accomplished on *Earth*, but that which hee fulfilleth in *Heauen*, by making *intercession* for vs. Seeing therefore Christ neuer ordained any Order of *sacrificing Priests*: and that *Popish Priests* scorne the name of *Ministers of the Gospell*, to whom onely Christ committed his *Keyes*; it necessarily followeth, that no *Popish Priest* can truely either *excommunicate* or *absolve* any Sinner, or haue any *lawfull* right to meddle with *Christs Keyes*. But the *Anti-christian abuse* of this diuine Ordinance should not abolish the *lawfull vse* thereof betwixt Christians and their Pastors in *cases of distresse of conscience*, for which it was chiefly ordained.

And verily, there is not any means more excellent to *humble a proud heart*, nor to *raise vp an humble spirit*, thē this spiritual

Luke 16. 16.

tuall conference betwixt the Pastors and the people committed to their charge. If any sinne therefore troubleth thy conscience, confesse it to Gods Minister; aske his counsell, and if thou doest truely repent, receiue his *Absolution*: And then doubt not in *foro Conscientia*, but thy sins be as verily forgiven on earth, as if thou didst heare Christ himselfe in *foro iudicij*, pronouncing them to be forgiven in Heauen. *Qui vos audit, me audit*; hee that heareth you, heareth me. Try this, and tell me whether thou shalt not finde more ease in thy conscience, then can bee expressed in words. Did prophane men consider the *dignitie* of this Diuine calling, they would the more honour the *Calling*, and reuerence the *persons*.

The sicke man (hauing thus eased his conscience, & recei-

ned

ued his *Absolution*) may doe well (hauing a conuenient number of faithfull Christians ioyned with him) to receiue the *holy Sacrament* of the *Lords Supper*, to encourage him in his *Faith*; to discourage the *Diuell* in his *assaults*. In this respect the ^a *Counsell* of *Nice*, termeth this *Sacrament*, *Vaticum*, the *soules prouision* for her *journey*. And albeit the *Lords Supper* bee an *Ecclesiasticall* action, yet for asmuch as our *Lord* (the first institutor) celebrated it in a ^b *private* house, and that ^c *S. Paul* termeth the *houses* of *Christians*, the *Churches* of *Christ*; and that ^d *Christ* himselfe hath promised to bee in the *middest* of the *faithfull*, where but two or three are gathered together in his *Name*: I see no reason, but if *Christians* desire it (when they are not, through sicknesse, able to come to the *Church*) but that they

^a *Concil. Nic.*
Can. 13,

^b *Mat. 26. 18.*
Luke 22. 13.
^c *Rom. 6. 5.*
Philcm, v. 3.

^d *Mat. 18. 20.*

they should receiue, and Pastors ought to administer vnto them the Sacraments at home. He sheweth more simplicitie then knowledge, who thinks that this fauours of a *Private Masse*: For a Masse is called *private*, not because it is said in a priuate house, but because (as Bishop ^a Jewell teacheth out of ^b Aquinas) the Priest receiueth the Sacrament himselfe alone, without distribution made vnto others, and then it is priuate, although the whole Parish bee present and looke vpon him. There is as much difference betweene such a Communion, and the *Antichristian* Idol of a priuate Masse, as there is betwixt Heauen and Hell. For at a Communion in a priuate Family vpon such an extraordinary occasion, *Christ his institution* is obserued: Many faithfull Brethren meete together, and

^a Jewell ².
gainst Har-
ding. Art. 1.
of priuate
Masse, fol. 4.
^b In missis
priuatis suffi-
cie si unus
sit presens,
scilicet Mi-
nister, qui po-
puli totius
personam ge-
rit. Aquin.
part 3. quæst.
38. Art. 5.

and tarry one for another. Christ his death is remembred and shewed, and the Minister, together with the faithful, and the sicke party doe communicate. Mr. Calvin saith, That he doth very willingly admit administering of the Communion to them that are sicke, when the case and opportunity so requireth. And in another place he saith, That he hath many weighty reasons to compel him not to deny the Lords Supper unto the sicke. Yet I would wish all Christians to use to receive often (in their health) especially once every Moneth with the whole Church; for then they shall not need so much to assemble their friends vpon such an occasion, nor so much to be troubled themselves for want of the Sacrament. For as Master Perkins saith very well, The fruit and efficacie of the Sacrament is not to bee restrayned to

L I

the

De cana ad-
ministracione
ita sumo, le-
benter admi-
nistrandum esse
hanc morem,
ut apud e-
gros cel-
bretur com-
munionem, cum
ita res et op-
portunitas
Jerem. Epist. 51.
a Cur curiam
agere ne-
gandum esse
non arbitror,
nisi et gra-
vis causa nos
impellens.
Epist. 36.8.

perkins his
right way to
using well.

the time of receiuing, but it extends it selfe to the whole time of Mans life afterwards : the efficacy whereof, did men thoroughly vnderstand, they should not neede to bee often exhorted to receiue it.

*Admonitio
ad pastores.*

*Pastores omnes hic exoratos
vellem, vt in huius controuersia
statum penitus introspectiant: nec
fideles ex hac vita migrantes, &
panem vitæ petentes, viatico suo
fraudari sinant, ne lucubris ista
in ijs ad impleatur lamentatio:
Paruuli panem petunt, & non
sit qui frangat eis.*

Lam. 4. 4.

2. King. 22. 20.

As therefore when a wicked
liuer dyeth; hee may say to
death, as *Abab* sayd to *Eliab*,
*Hast thou found mee, O mine
enemy?* So on the other side,
when it is told a penitent sin-
ner, that death knockes at the
doore, and beginnes to looke
him in the face; hee may say
of death, as *Dauid* said of *A-
himaaʒ*, *Let him come and wel-
come,*

2 Sam. 18. 27.

*Vt mortale
pior, vivere
disce pie.*

come; for he is a good man, and cometh with good tydings: he is the messenger of Christ, and bringeth vnto mee the ioyfull newes of eternall Life. And as the Red Sea was a Gulfe to drowne the Egyptians to destruction; but a passage to the Israelites, to conuey them to Canaans possession: so death to the wicked, is a sinke to hell and codemnation; but to the godly, the Gate to euerlasting life and saluation. And one day of a * blessed death, will make an amends for all the sorrowes of a bitter life.

* *Summum
hominis bonū
bonus ex hac
vita exitus.*

When therefore thou perceiuest thy Soule departing from thy body, pray with thy tongue, if thou canst, else pray in thy heart and mind, these words, fixing the eies of thy soule vpon *Iesus Christ* thy Sauiour.

*A Prayer at the yeelding vp
of the Ghost.*

Iohn. 1. 19.

Luke 18. 13.

O Lambe of God, which by
thy blood hast taken a-
way the sinnes of the World:
haue mercy vpon me a sinner,
Lord Iesus, receiue my spirit. A-
men.

*When the sick party is departing
let the faithfull that are pre-
sent, kneele downe and com-
mend his soule to God, in these
or the like Words.*

Psal. 46. 1.

Psal. 49.

O Gracious GOD, and
mercifull Father, who
art our refuge and strength, and
a very present helpe in trouble;
lift vp the light of thy fauou-
rable countenance at this in-
stant vpon thy Seruant, that
now commeth to appeare in
thy presence: wash away, good
Lord, all his sins; by the merits
of

of *Christ Iesus bloud*, that they may neuer bee laide to his charge. Increase his *Faith*, preserve and keepe safe his *Soule* from the danger of the *Diuell*, and his wicked *Angels*. Comfort him with thy holy Spirit, cause him now to feele that thou art his *louing father*, and that hee is thy *Childe* by *Adoption* and *Grace*. Saue, O *Christ*, the price of thine own bloud, & suffer him not to bee lost, whom thou hast bought so dearely. Receiue his *soule*, as thou didst the penitent *Theefe* into thy heauēly *Paradise*. Let thy blessed *Angels* conduct him thither, as they caried the soule of *Lazarus*; and grant vnto him a ioyfull resurrection at the last day. O *Father*, heare vs for him, and heare thine owne *Sonne*, our onely *Mediator*, that sits at thy right hand, for him and vs all; euen for the merits of that bitter

1. Iohn 1. 7.

Rom. 8. 34.

death and passion which hee hath suffered for vs. In confidence whereof, wee now recommended his soule into thy fatherly hands : in that blessed Prayer, which our Saviour hath taught vs in all times of our troubles to say vnto thee :

Our Father, &c.

Thus farre of the Practice of Piety in dying in the Lord.

Now followeth the Practice of Piety in dying for the Lord.

THE *Practice of Piety* in dying for the Lord, is termed *Martyrdome.*

1 Cor. 12. 23.
Sanguis Mar-
tyrum semen
Ecclesie.

Martyrdome is the testimony which a Christian beareth to the Doctrine of the Gospell, by enduring any kinde of death, to inuite many, and to confirme all,

to embrace the truth thereof. To this kinde of death, Christ hath promised a Crowne: Bee thou faithful vnto the death, and I will giue thee the crown of life. Which promise the Church so firmly beleeueth, that they termed *Martyrdome* it selfe, a Crowne: And God, to animate Christians to this excellent prize, would, by a prediction, that Stephen the first Christian *Martyr*, should haue his name of a Crowne.

Of *Martyrdome* there are three kinde.

1. *Sola voluntate*, in will onely: as Iohn the Euangelist, who (being boyled in a Cauldron of Oyle) came out rather annoynted, then sod, and dyed of old age at Ephesus.

2. *Solo opere*, in deed onely: as the Innocents of Bethlehem.

3. *Voluntate & opere*, both in will and deede: as in the Primitiue Church, Stephen,

Ll 4

Poly-

Martyres acceperunt non dederunt coronas, Leo. Martyrio coronatus. Euseb. vsually.

Ἰωάννης τὸν σέβανον τῆς ζωῆς.

Apoc. 2. 10. Bern. Ser. in fest. Innoc.

Frid. Nauſc. in vit. Iohann. Flores. hist. ad An. 59.

Mat. 2.

AA 5 7.

**Acts and
Monument.**

1. pet. 2. 19.
Causa, non
passio, facit
Martyrem.
Aug. Ep. 161.
Non mories,
sed mores, D.
Boys. Tho.
Aquinas. 1. 2.
quæ. 19.
art. 6.

John 16. 2.
Acts 9. 1.
Phil. 3. 6.

*Polycarpus, Ignatius, Lawren-
tius, Romanus, Antiochianus,
and Thousands. And in our
dayes, Cranmer, Latimer, Hoo-
per, Ridley, Farrar, Bradford,
Philpot, Sanders, Glouer, Tay-
lor, and others innumerable:*
whose fiery zeale to GODS
truth, brought them to the
flames of Martyrdome, to seale
Christs Faith. It is not the cru-
eltie of the death, but the in-
nocencie and holinesse of the
cause, that maketh a Martyr.
Neither is an *erronious* consci-
ence a sufficient warrant to
suffer *Martyrdome*, because
Science in Gods word must di-
rect *Conscience* in mans heart.
For they who killed the Apo-
stles, in their *erronious* con-
sciences, thought *they did* God
good service: and Paul of Zeale
breathed out *slaughters* against
the Lords Saints. Now whe-
ther the cause of our *Seminary*
Priests and Iesuits bee so holy,
true

true, & innocent, as that it may warrant their Consciences to suffer death, and to hazard their eternall salvation thereon, let Pauls Epistle written to the ancient Christian Romans, (but against our new Antichristian Romans) be iudge: And it will plainly appeare, that the Doctrine which S. Paul taught to the ancient Church of Rome, is *ex diametro* opposite in 26. fundamentall points of true Religion, to that which the new Church of Rome teacheth and maintaineth. For S. Paul taught the Primitiue Church of Rome,

Epistola ad Romanos, is now Epistola in Romanos.

1 That our Election is of Gods free grace, and not ex operibus prænisis, Rom. 9. 11. Rom. 11. 5, 6.

2 That we are iustified before God by faith onely, without good works, Rom. 3. 20, 28. Rom. 4. 2, &c. Rom. 1. 17.

3 That the good workes of

the regenerate, are not of their own condignitie meritorious, nor such as can deserue Heauen, Rom. 8. 18. Rom. 11. 6. Rom. 6. 23.

4 That those Bookes only are Gods Oracles and Canonically Scripture, which were committed to the custody & credit of the Jewes, Ro. 3. 2. Ro. 1. 2. Rom. 16. 16. such were neuer the Apocrypha.

5 That the Holy Scriptures haue Gods authority, * Ro. 9. 17. Rom. 3. 4. Rom. 11. 32. conferred with Galat. 3. 22. Therefore above the authority of the Church.

6 That all, as well Laitie as Clergie, that wil be saued, must familiarly reade or know the Holy Scriptures; Ro. 15. 4. Ro. 10. 1, 2, 8. Rom. 16. 26.

7 That all Images made of the true God, are very Idols, Rom. 1. 23. and Ro. n. 2. 22. conferred.

8. That

* Note that the Scripture saith, & God saith, the Scripture concludeth, is all one with Paul,

Having reference to that hee saith before Rom. 1. 23. of mages.

8 That to bow the Knee religiously to an *image*, or to worship any creature, is meere *Idolatry*, Rom. 11. 4. and a lying service, Rom. 1. 25.

9 That wee must not pray vnto any, but to God *onely*, in whom wee belecue, Rom. 10. 13, 14. Rom. 8. 15. 27. therefore not to *Saints* and *Angels*.

10 That Christ is our *onely Intercessor* in Heauen, Rom. 8. 34. Rom. 5. 2. Rom. 16. 27.

11 That the *onely Sacrifice* of Christians, is nothing but the *spiritual sacrificing* of their *soules* and *bodies* to serue God in holinesse and righteousnesse, Rom. 12. 1. Rom 15. 16. therefore no *reall sacrificing* of Christ in the Masse.

12 That the *religious worship*, called *dulia*, as well as *latria*, belongeth to God alone, Rom. 1. 9. Rom. 12. 11. Rom. 16. 18. conferred.

13 That all Christians are
to

to pray vnto God in their *own*
native language, Rom 14.11.

14 That wee haue not of
ourselues, in the state of *cor-*
ruption, *freewill vnto good*,
Rom. 7.18, &c. Rom. 9.16.

15 That Concupiscence in
the *Regenerate*, is *sin*, Rom. 7.
7, 8, 10.

16 That the Sacraments
doe not conferre grace, *ex ope-*
re operato, but *signe & seale* that
it is conferred already vnto vs
Rom. 4.11, 12. Rom. 2.28, 29.

17 That euery true belee-
uing Christian may in this life
be *assured of his saluation*, Rom.
8.9, 16, 35, &c.

18 That no man in this life,
since *Adams fall*, can perfectly
fulfill the commandements of
God, Rom. 7.10, &c. Rom. 3.
19. &c. Rom. 11.32.

19 That to place Religion
in the difference of *Meats and*
Daiers, is superstition, Rom. 14.
3, 5, 6, 17, 23.

20 That

20 That the *imputed righteousness* of Christ, is that one-ly that makes vs iust before God, Rom. 4. 9, 17, 23.

21 That Christs *flesh* was made of the *Seed of Dauid*, by *Incarnation* : not of a *Wafer-Cake*, by *Trans-substantiation*, Rom. 1. 3.

22 That all *true Christians* are *Saints*, & not those whom the Pope onely doth *canonize*, Rom. 17. Rom. 8. 27. Rom. 15. 31. Rom. 16. 2. and 15. Rom. 15. 25.

23 That *Ipsa*, Christ, the *God of peace* : and not *Ipsa*, the *Woman*, should bruiſe the *Serpents head*, Rom. 16. 20.

24 That euery soule must of conscience be subiect and pay tribute to the *Higher Powers*, that is, the *Magistrates* which beare the *ſword*, Rom. 13. 1, 2. &c. and therefore the *Pope* and all *Prelates* must bee subiect to their *Emperours*, *Kings*, and
Magi-

Magistrates, vnlesse they will bring damnation vpon their Soules, as Traitors, that resist God and his Ordinance, Rom. 13. 2.

25 That *Paul*, (not *Peter*) was ordayned by the grace of God, to be the chiefe Apostle of the Gentiles, and consequently of *Rome*, the chiefe City of the Gentiles, Rom. 15. 15, 16; 19, 20. &c. Rom. 11. 14. Rom. 16. 4.

26 That the Church of *Rome* may erre, and fall away from the true faith, as well as the Church of *Ierusalem*, or any other particular Church, Rom. 11. 20, 21, 22.

And seeing the new upstart Church of *Rome* teacheth in all these, and in innumerable other points cleane contrary to that which the Apostles

* It seemes by Rom. 15. 20, 29. & the whole last Chapter, that the Christians who were in *Rome* before *Paul* came thither, were conuerted by those Preachers whom he had sent thither before him for he calls them his helpers, ver. 3. 9. kinsmen, v. 7. 13 fellow prisoners, ver. 7. the first fruits of *Achaia*, where hee had preached, ver. 7. all familiar to him and so

Tertullian who writ the Epistle, ver. 22: And therefore they came to ioyfully to meete *Paul* at *Appyforum*, hearing that he was comming towards *Rome*, *Acts* 28. 15.

taught

taught the *Primitive Romanes*, let God and this *Epistle* iudge betwixt them and vs; whether of vs both stands in the true ancient *Catholike Faith*, which the *Apostle* taught the old *Romanes*? And whether we haue not done well to depart from them, so farre as they haue departed from the *Apostles Doctrine*? And whether it be not better to returne to *S. Pauls* truth, then still to continue in *Romes* error? And if this bee true; then let *Iesuites* and *Seminary-Priests* take heede and feare, lest it bee not *faith*, but *faction*; not *truth*, but *treason*; not *religiō*, but *rebellion*, beginning at *Tyber*, and ending at *Tyburne*, which is the cause of their deaths: And being sent from a troublesome *Apostaticall Sea*, rather then from a peaceable *Apostolicall Seat*, because they cannot bee suffered to perswade *Subiects* to breake

breake their Oathes, and to with-draw their *Allegiance* from their *Soueraigne*, to raise rebellion, to moue inuasion, to stab and poyson *Queenes*, to kill and murder *Kings*, to blow vp whole States with *Gun powder*; they desperately cast away their owne bodies to bee hanged and quartered, and (their *soules* saued, if they belong to God) I wish such honour to all his *Saints* that sends them. And I haue iust cause to feare, that the miracles of *Lipsius* two Ladyes, *Blunt stones* Boy, *Garnets* straw, and the *Maids* fiery Apron, will not suffice to cleare, that these men are not *Murtherers* of themselves, rather then *Martyrs* of *Christ*.

And with what conscience can any *Papist* count *Garnet* a *Martyr*? when his owne Conscience forced him to confesse, that it was for *Treason*, and

not

Psal. 149. 9.

*Ve Alexan-
dri causa vs
qui illam sci-
re cupiunt,
pareat iudi-
cium est E.
phesi ab Ac-
milio Fron-
tino Procon-
sule non prop-
ter professio-
nis nomen, sed
propter perpe-
trata latroci-
nia, cum iam
esset praesari-
cator (& pro-
ditor) Euseb.
H. st. Eccle.
lib. 5. cap. 18.*

not for Religion that he dyed ?
But if the Priests of such a
Gun-powder Gospel be *Martyrs*;
I maruell who are *Murderers*?
If they be *Saints*, who
are *Scythians*? and who are *Cannibals*,
if they be *Catholicks*?

But leauing these, if they
will be filthy, to their filthines
still; let vs (to whose fidelitie
the Lord hath committed his
true faith, as a precious *depositum*)
pray vnto God, that we
may leade a holy life, answerable
to our holy faith, in pietie
to Christ, and obedience to
our King: that if our Sauour
shall euer count vs worthy that
honour to suffer Martyrdome
for his Gospels sake: bee it by
open burning at the Stake, as
in *Q. Maries daies*; or by se-
cret murdering, as in the *In-*
quisition house; or by outragi-
ous massacrings, as in the *Parisian*
Mattens; in being blowne
up with Gun-powder, as was
intended

1. Tim. 6. 20.

Prou. 24. 31.
1. Pct. 2. 17.

Acts 5. 41.

Luke 11. 38.

Apoc. 14. 13.

Mat. 25. 34.

Apoc. 22. 20.

intended in the *Parliament-House* : we may haue grace to pray for the assistance of his *holy Spirit* , so to strengthen our *frailtie* , and to defend his *cause* , as that wee may seale with our *deaths* the *Euangelicall* truth which wee haue professed in our *lines* : That in the *dayes* of our *liues* we may be *blesed* by his *Word* ; in the *day* of *death* , be *blesed* in the *Lord* : and in the *day* of *iudgement* , bee the *blesed* of his *Father* . *Euen so* grant , *Lord Iesus* , *Amen* .

A Diuine Colloquie betweene the Soule and her Saniour, concerning the effectuall merits of his dolorous Passion.

Soule.

Lord, wherefore didst thou wash thy Disciples feet ?
Christ. To teach thee how thou

thou shouldst prepare thy selfe
to come to my Supper.

S. Lord, why wouldest thou
wash them^b thy selfe.

^b Ioh. 13. 14.

C. To teach thee humility,
if thou wilt be my Disciple.

S. Lord, wherefore diddest
thou before thy death ^c institute
thy last Supper?

^c Luk. 12. 19.

C. That thou mightest the
better remember my Death,
and be assured that all the me-
rits thereof are thine.

S. Lord, wherefore wouldest
thou goe to such a place, where
^d Iudas knew to finde thee?

^d Iohn 18. 3.

C. That thou mightest
know that I went as willingly
to suffer for thy sinne, as euer
thou wentest to any place to
commit a sinne.

S. Lord, wherefore wouldest
thou beginne thy Passion in a
Garden?

Iohn 18. 1.

C. Because that in a Gar-
den thy sinne tooke first be-
ginning.

Gen. 3. 3.

S. Lord,

^cMat. 26. 40.

S. Lord, Wherefore didst thou
three select Disciples ^c fall so
fast asleepe, when thou beganst
to fall into thine agony?

Isay 63. 5.

C. To shew that I alone
wrought the worke of thy
Redemption.

Mat. 26. 4.

S. Lord, Why were there so
many plots and snares layd for
thee?

Psal. 92. 3.

C. That I might make thee
to escape all the snares of thy
ghostly hunter.

Mat. 26. 40.

S. Lord, Why wouldst thou
suffer Iudas (betraying thee) to
kisse thee?

Gen. 3. 4. 5.

C. That by enduring the
words of *dissembling Lips*, I
might there *beginne* to expiate
sin, where Satan first brought
it into the World.

Mat. 27. 3.

S. Lord, Why wouldst thou
be sold for 30. pieces of siluer?

C. That I might free thee
from perpetuall bondage.

Mat. 26. 39.
Heb. 5. 7

S. Lord, Why didst thou pray
with such strög crying & teares?

C. That

C. That I might quench the fury of Gods Justice, which was so fiercely kindled against thee.

S. Lord, why wast thou so afraid, and cast into such an Agonie?

Luke 22. 44.

C. That suffering the wrath due to thy sins, thou mightest be more secure in thy death, and find more comfort in thy crosses.

S. Lord, wherefore didst thou pray so oft, and so earnestly, that the cup might passe from thee?

Mat. 26. 39,
42, 44.

C. That thou mightest perceiue the horror of that curse and wrath, which being due to thy sinnes, I was then to drink and endure for thee.

Gal. 3. 13.

S. Lord, wherefore didst thou after thy wish, submit thy will to the will of thy Father?

C. To teach thee what thou shouldest doe in all thy afflictions: and how willingly thou shouldest yeeld to beare
with

With patience that Crosse,
which thou seest to come from
the iust hand of thy heavenly
Father.

Luk. 22. 44.

S. Lord, wherefore diddest
thou sweat such drops of Water
and blood?

C. That I might cleanse
thee from thy staines & blou-
dy spots.

Luke 22. 54.

S. Lord, why wouldest thou
bee taken, when thou mightest
haue escaped thine enemies?

Mat. 5. 25.

C. That thy spirituall ene-
mies should not take thee, and
cast thee into the prison of ut-
ter darkenesse.

Mat. 22. 13.

Mat. 26. 56.

S. Lord, wherefore wouldest
thou bee forsaken of all thy Dis-
ciples?

C. That I might reconcile
thee vnto God, of whom thou
wast forsaken for thy sinnes.

Iohn 18. 8.

S. Lord, wherefore wouldest
thou stand to bee apprehended a-
lone?

C. To shew thee, that my
loue

loue of thy Saluation was more then the loue of all my Disciples.

S. Lord, wherefore was the young man caught by the Souldiers, & vnstript of his linnen, who came out of his bed, hearing the stir at thy apprehension and leading to the high Priest?

Mark. 14. 51, 52.

C. To shew their outrage in apprehending me, and my power in preserving out of their outragious hands, all my Disciples, who otherwise had been worse handled by them, then was that young man.

S. Lord, wherefore wouldest thou be bound?

Mat. 27. 2.

C. That I might loose the cords of thine iniquities.

S. Lord, why wast thou denied of Peter?

Luke 22. 57.

C. That I might confesse thee before my Father, and thou mightst learne, that there is no trust in man, and that saluation proceeds of my meere mercy?

S. Lord,

Luke 22. 60.

S. Lord, wherefore wouldst thou bring Peter to repentance by the crowing of a Cocke?

C. That none should despise the meanes which God hath appointed for their conversion, though they seeme neuer so meane.

Luke 22. 61.

S. Lord, wherefore diddest thou at the Cocke-crowing turne and looke upon Peter?

C. Because thou mightest know, that without the helpe of my grace, no meanes can turne a sinner vnto God, when he is once falne from him.

Iohn 19. 5.

S. Lord, wherefore wast thou couered with a purple robe?

C. That thou mightest perceiue that it was I that did away thy Scarlet sinnes.

Isay 1. 8.

Mar. 7. 29.

S. Lord, wherefore wouldst thou be crowned with thornes?

C. That by wearing Thornes, the first fruits of the curse, it might appeare, that it is I which takes away the
sinnes

sin and curse of the world, and crownes thee with the crowne of life and glory.

1. Pet. 5.
Apoc. 2. 10.

S. Lord, why was a Reed put into thine hand?

Mat. 27. 29.

C. That it might appeare that I came not to breake the bruised Reed.

Mat. 12. 20.

S. Lord, wherefore wast thou mocked of the Iewes?

Mat. 27. 29.

C. That thou mightest insult ouer Diuels, who otherwise would haue mocked thee, as the *Philistims* did *Samson*.

Iudg. 16. 25.

S. Lord, wherefore wouldest thou haue thy blessed face defiled with spittle?

Mat. 26. 27.

C. That I might cleanse thy face from the shame of sinne.

S. Wherefore, Lord, were thine eyes hood-winkt with a veile?

Mat. 14. 65.

C. That thy spiritual blindnesse beeing remooued, thou mightest behold the face of my Father in heauen.

S. Lord, wherefore did they

Mat. 27. 30.

M m buffet

Mat. 27. 30.

buffet thee with fists, and beate thee with stauēs ?

C. That thou mightest bee freed from the stroaks and tearings of infernall fiends.

Mat. 27. 39.

S. Lord, wherefore wouldest thou be reviled ?

C. That God might speake peace vnto thee by his Word and Spirit.

Iohn 19. 3.
May 53. 2.

S. Lord, wherefore was thy face disfigured with blowes and blood ?

Mat. 13. 13.
Mat. 22. 30.

C. That thy face might shine glorious, as the Angels in Heauen.

Iohn 19. 1.

S. Lord, wherefore wouldest thou be so cruelly scourged ?

C. That thou mightest be freed from the sting of conscience, and whips of euerlasting torments.

Mat. 14. 53.

S. Lord, wherefore wouldest thou bee arraigned at Pilates barre ?

C. That thou mightest at the Last-day bee acquitted before

fore my Iudgement Seate.

S. Lord, wherefore wouldest thou be falsly accused? Luke 23. 2.

C. That thou shouldest not be iustly condemned.

S. Lord, wherefore wast thou turned ouer to bee condemned by a strange Iudge? Mat. 27. 2.

C. That thou being redeemed from the captiuitie of a hellish Tyrant, mightest be restored to God, whose owne thou art by right.

S. Wherefore, O Christ, didst thou acknowledge, that Pilate had power ouer thee from aboue? Iohn 19. 11.

C. That Antichrist, vnder pretence of beeing my Vicar, should not exalt himselfe aboue all Principalities and Powers. Tit. 3. 1.
Rom. 13. 1.
1. Pet. 2. 13, 14

S. Lord, why wouldest thou suffer thy Passion vnder Pontius Pilate, being a Romane President to Cæsar of Rome? Luke 23. 1, 2.
Iohn 19. 12,
&c.

C. To shew that the Cæsarian, and Pontifician policie of Rome, should chiefly per- Note well.
Apoc. 11. 8.
& Apoc. 17.
5, 6, 24.

secute my Church, and crucifie me in my members.

Iohn 19. 16.

S. But why, Lord, wouldst thou be condemned?

Luke 23. 24.

Rom. 8. 3.

C. That the Law being condemned in me, thou mightest not be condemned by it.

Mat. 27. 24.

Iohn 19. 6.

S. But why wast thou condemned, seeing nothing could be proved against thee?

C. That thou mightest know, that it was not for my fault, but for thine, that I suffered.

Mat. 27. 34.

Hcb. 13. 13.

S. Lord, wherefore wast thou led to suffer out of the Citie?

C. That I might bring thee to rest in the heauenly Citie?

Luke 23. 26.

Mat. 27. 32.

S. Lord, why did the Iewes compell Simon of Syrene, coming out of the field, to carry thy Crosse?

C. To shew the weakenesse whereunto the burden of thy sinnes brought me: and what must be euery Christians case, which goeth out of the field

of this world, toward the heavenly Ierusalem.

S. Lord, why wast thou unstripped of thy garments?

Iohn 19. 23.

C. That thou mightest see how I forsooke all, to redeeme thee.

S. Lord, wherefore wouldest thou bee lift up upon a Crosse?

Luke 23.

C. That I might lift thee up with me to heauen.

S. Lord, wherefore didst thou hang upon a cursed Tree?

Luke 23. 33.

C. That I might satisfie for the sinne committed in eating the forbidden fruit of a tree.

Gen. 3. 17.

S. Lord, wherefore wouldest thou hang between two theenes?

Luke 23. 33

C. That thou, my deare soule, mightest haue place in the midst of heavenly Angels.

S. Lord, wherefore were thy hands and feete nayled to the Crosse?

Psal. 39. 16.

Iohn 20. 25.

C. To inlarge thy hands to doe the workes of righteousness: and to set thy feete

Mat. 27.33.

at liberty, to walk in the Waies of peace.

S. Lord, wherefore did they crucifie thee in Golgotha, the place of dead mens sculs?

C. To assure thee, that my death is life vnto the dead.

Iohn 19.24.

S. Lord, why did not the Souldiers diuide thy seamelesse coate?

C. To shew that my Church is one, without rent or schisme?

Mat. 27.34.

S. Lord, wherefore didst thou taste Vineger and Gall?

C. That thou mightest eat the bread of Angels, and drink the Water of Life.

Iohn 19.30.
Rom. 10.4.

S. Lord, why saidst thou vpon the Crosse, It is finished?

2 Cor. 3.13.

C. That thou mightest know, that by my death the Law was fulfilled, and thy Redemption effected.

Iohn 19.34.

S. Lord, why didst thou cry out vpon the Crosse; My God, my God, why hast thou forsaken me?

C. Lest thou being forsaken
of

of God, shouldest haue beene driuen to cry in the paines of Hell: Woe, and alas, for euermore.

S. Lord, wherefore was there such a generall darkenesse when thou didst suffer and cry out on the Crosse?

Mat. 27. 45.

C. That thou mightest see an Image of those hellish paines which I suffered, to deliuer thee from the endlesse paines of Hell, and euerlasting chaines of darkenesse.

2 Peter 2. 4.

Jude verse 6.

S. Lord, why wouldest thou haue thine armes nayled abroad?

Iohn 19. 23.

C. That I might imbrace thee more louingly my sweet Soule.

S. Lord, how did the Theefe that neuer wrought good before, obtaine Paradise upon so short repentance?

Luke 23. 43.

C. That thou maist see the power of my death, to forgiue them that repent, that no sinner needes despaire.

M m 4

S. Lord,

L
uke 23. 39.

S. Lord, why did not the other theefe which hanged as neere thee, obtaine the like mercy?

Rom: 9. 18, 22

C. Because I leaue whom I will, to harden themſelues in their lewdnes to deſtruction; that all ſhould feare, and none preſume.

Mat. 26. 50.

S. Lord, wherefore didſt thou cry with ſuch a loud and ſtrong voice in yeelding up the ghoſt?

Iohn 10. 18.

C. That it might appeare that no man tooke my life from me, but that I laid it downe of my ſelfe.

Luke 23. 46.

S. Lord, wherefore didſt thou commend thy ſoule into thy Fathers hands?

Iohn 13. 1.

C. To teach thee what thou ſhouldeſt doe, being to depart this life.

Mat. 27. 51.

S. Lord, wherefore did the veile of the Temple rend in twaine at thy death?

Ephes. 2. 14.

Heb. 10. 19,
20.

C. To ſhew that the Leuiticall Law ſhould bee no longer a partition-wall betweene

Iewes

Jewes and Gentiles : and that the way to heauen is now open to all beleeuers.

Mar. 27. 51.

S. Lord, wherefore did the Earth quake, and the Stones cleaue at thy death?

C. For horroure to beare her Lord dying : and to vpbraide the cruell hardnesse of sinners hearts.

S. Lord, wherefore did not the Souldiers breake thy legs, as they did the Theeues who hanged at thy right and left hand?

Exod. 12. 46.
Plal. 34. 1.
Zach. 12. 10.

C. That thou mightest know, that they had not power to doe any more vnto mee, then the Scripture had foretold, that they should doe, and I should suffer to saue thee.

S. Lord, wherefore was thy side opened with a Speare?

Ioh. 20. 34.

C. That thou mightest haue a way to come neerer my heart.

S. Lord, wherefore ran there out of thy precious side bloud and water?

Ioh. 19. 34.

There is about mans heart a skin called *Pericardium* containing water, which cooles and moystens the heart, lest it should bee scorched with continuall motion. This skin once pierced man cannot liue.

Columb. Anatomb. Lib. 7
Horst. de nat. human. Lib. 1
exerc. 8. 7. 5.
** 1 Ioh. 5. 6.*

Mat. 27. 52.

C. To assure thee, that I was slaine indeed, seeing my heart-bloud gushed out, & the water which compassed my heart, flowed forth after it : which once spilt, man must needs die.

S. Lord, wherefore ran the bloud first by * it selfe, and the Water afterwards by it selfe, out of thy blessed wound ?

C. To assure thee of two things : 1. That by my bloud-shedding, *Iustification* and *Sanctification* were effected to save thee : 2. That my Spirit by the Conscionable vse of the Water in Baptisme, and bloud of the *Eucharist*, will effect in thee righteousness and holiness, by which thou shalt glorifie mee.

S. Lord, wherefore did the graues open at thy death ?

C. To signifie that Death, by my death, had now receiued his deaths-wound, and was overcome.

S. Lord,

S. Lord, wherefore wouldst thou be buried?

Mar. 27. 50.

C. That thy sinnes might neuer rise up to iudgement against thee.

S. Lord, wherefore wouldst thou be buried by two such honorable Senators, as Nicodemus and Ioseph of Arimathea?

Mar. 17. 56.

Iohn 19. 39.

C. That the truth of my death (the cause of thy life) might more evidently appeare vnto all.

S. Lord, wherefore wast thou buried in a new Sepulchre wherein was neuer man laid before?

Iohn 19. 4.
Mar. 27. 60.

C. That it might appeare that I, and not another arose: and that by mine owne power, not by anothers vertue; like him who reuiued at the touching of Elishaes bones.

2 Kir. 13. 21.

S. Lord, wherefore didst thou raise up thy body againe?

Mar. 28. 6.

C. That thou maist bee assured that thy sinnes are discharged, and that thou art iustified.

Rom. 4. 35.

S. Lord,

Mat. 27. 52.
53.

S. Lord, wherefore did so many bodies of thy Saints (which slept) arise at thy resurrection?

Acts 17. 31.

C. To giue an assurance, that all the Saints shal arise, by the vertue of my Resurrection, at the Last day.

Psal. 116. 11.
Gal. 6. 17.

S. Lord, what shall I render unto thee for vll these benefits?

C. Loue thy Creator, and become a new creature.

*The Soules Soliloquie, rauished
in contemplation of the Passi-
on of our Lord.*

WHat hast thou done,
O my sweet Sauior,
and aye blessed Redeemer, that
thou wast thus betrayed of Ju-
das, sold of the Jewes, apprehen-
ded as a Malefactor, and led
bound as a Lambe to the
slaughter? What euill hadst
thou committed, that thou
shouldest bee thus openly ar-
raigned,

raigned, accused fallſly, and vniuſtly condemned before *Annas* & *Caiphas*, the *Iewiſh* Priests, at the Iudgement-Seate of *Pilate* the *Romane* President? What was thine offence? or to whom didst thou euer wrong? that thou shouldest bee thus pittifully scourg'd with whips, crowned with thornes, scoffed with flowtes, reuiled with words, buffeted with fists, and beaten with stauces? O Lord, what didst thou deserue, to haue thy blessed face spit vpon, and couered as it were with shame? to haue thy garments parted, thy hands and feet nayled to the Croſſe? To be lifted vp vpon the cursed Tree, to be crucified among Theeues, and made to taste gal and vinegar? and in thy deadly extremitie, to endure such a Sea of Gods Wrath, that made thee to cry out, as if thou hadst beene forsaken of God thy Father? yea,

to

1 Pet. 2. 22.

Iohn 1. 46.

Mat. 27. 19.

to haue thy innocent heart
pierced with a cruel speare, and
 thy precious bloud to bee *spilt*
 out before thy blessed *Mother's*
 eyes? Sweete Sauour, how
 much wast thou tormented to
 endure all this, seeing I am so
 much *amaz'd* but to thinke
 vpon it! I enquire for thine of-
 fence, but I can finde none in
 thee; no, not so much as *guile*
to haue been found in thy mouth.
 Thine *enemies* are challenged,
 and none of them dare *rebuke*
thee of Sinne: thine *Accusers*
 (that are suborned) agree not
 in their witnes: the *Iudge* that
 condemnes thee, openly clea-
 reth thine *Innocency*: his *Wife*
 sends him word, that she was
 warned in a dreame, that thou
 wast a iust man; and therefore
 should take heed of doing in-
 iustice vnto thee: The *Centu-
 rion* that executes thee, confes-
 seth thee of a truth, *to be both a
 iust man, & the very son of God.*
 The

The *Theefe* that hanged with thee, iustificth thee: *that thou hast done nothing amisse*. What is the cause then, O Lord, of this thy cruell Ignominy, Passion, and Death? I, O Lord, I am the cause of these thy sorrows: my *sinnes* wrought thy shame, mine *iniquities* are the occasion of thy *iniuries*. I haue committed the fault, and thou art plagued for the offence: I am guilty, and thou art arraigned: I committed the *sin*, & thou sufferedst the *death*: I haue done the *crime*, & thou hangedst on the *Crosse*. Oh the deepnesse of Gods loue! Oh the wonderful disposition of heavenly grace! Oh the vnmeasurable measure of diuine *mercy*! The wicked transgresseth, & the *iust* is punished: the *guilty* is let escape, & the *innocent* is arraigned: the *malefactor* is acquitted, & the *harmelesse* condemned: what the *euil Man* deserueth, the
good

good man suffereth : the *servant* doth the *fault*, the *Master* endures the *stroakes*. What shal I say? *Man* sinneth, and *God* dyeth. O *Sonne of God*! who can sufficiently expresse thy *lone*? or comend thy *pittie*? or extoll thy *praise*? I was *proud*, and thou art *humbled*: I was *disobedient*, and thou becamest *obedient*. I did eat the *forbidden fruit*, and thou didst hang on the *curst tree*. I played the *glutton*, and thou diddest *fast*. *Euill concupiscence* drew me to eate the *pleasant apple*; and perfect *charitie* led thee to drinke of the *bitter cup*: I assayed the *sweetnesse* of the *fruit*, and thou diddest taste the *bitternesse* of the *gall*. Foolish *Eue* smiled, when I laughed: but blessed *Mary* wept, when thy heart bled & died. O my *God*, here I see thy *goodnesse* and my *badnesse*: thy *Iustice* and my *iniustice*: the *impiety* of my *flesh*, the

the piety of thy nature. And now, O blessed Lord, that thou hast endured all this for my sake; *What shalt I render vnto thee for al thy benefits bestowed vpon mee a sinfull soule?* Indeedde, Lord, I acknowledge, that I owe thee already for my *Creation*, more then I am able to pay; for I am in that respect bound with al my powers and affections to *loue* and to *adore* thee. If I owed *my selfe* vnto thee, for giuing me *my selfe* in my creation; what shall I now render vnto thee, for giuing *thy selfe* for mee to so cruell a death, to procure my *Redemptiō*? Great was the benefit, that thou wouldest create me of *nothing*; but what tongue can sufficiently expresse the greatnes of this grace, that thou didst redeeme mee with so deare a price, when I was *worse thē nothing*? Surely, O Lord, if I cannot pay the thankes which I
owe

owe thee; (and who can pay thee, who bestowest thy graces without either respect of merit, or regard of measure?) it is the abundance of thy blessings that makes mee such a bankrupt; that I am so far vnable to pay the principall, that I cannot possibly pay so much as the interest of thy loue.

But, O my Lord, thou knowest, that since the losse of thine Image, (by the fall of my first vnhappy Parents) I cannot loue thee with all my might, and my minde, as I should: therefore as thou diddest first cast thy loue vpon mee, when I was a *childe of wrath*, and a lumpe of the lost & condemned world; so now, I beseech thee, shead abroad thy loue by thy Spirit through all my faculties and affections: that though I can neuer pay thee in that measure of loue which thou hast deserued, yet I may endeuor

endeuor to repay thee in such a manner, as thou vouchsafest to accept in *mercy*; that I may in truth of heart, loue my Neighbour for *thy sake*, and loue thee aboue all, for *thine owne sake*. Let nothing be pleasant vnto me, but that which is pleasing vnto thee. 'And, sweet Saviour, suffer me neuer to be lost or cast away, whom thou hast bought so dearly with *thine own most precious blood*. O Lord, let me neuer forget *thine infinite loue*, & this vnspeakable benefit of my *redemption*: without which, it had beene better for mee neuer to haue been, then to haue any being.

And seeing that thou hast vouchsafed mee the assistance of thy holy spirit; suffer mee, O heavenly *Father*, who art the Father of Spirits, in the mediation of thy *Son*, to speak a few words in the eares of my Lord. If thou, O Father, despisest

despisest mee for mine iniquities, as I haue *deserued*; yet be mercifull vnto me for the *merits* of thy *Sonne*, who so much for me hath suffered. What if thou seest nothing in mee but *miserie*, which might moue anger and *passion*? Yet behold the *merits* of thy *Son*, and thou shalt see enough to moue thee to *mercy* and *compassion*. Behold the *mystery* of his Incarnation, and remit the *misery* of my transgression: And as oft as the *wounds* of thy *Sonne* appeare in thy *sight*; Oh, let the *woes* of my *sinnes* be hid from thy *presence*. As oft as the *rednesse* of his blood glisters in thine *eyes*; Oh let the *guiltinesse* of my *sinnes* bee blotted out of thy *Booke*. The *Wantonnesse* of my flesh prouoked thee vnto *wrath*; Oh, let the *chastitie* of his flesh perswade thee vnto *mercy*: that as my flesh *seduced* me to sinne, so his flesh may

may reduce me vnto thy *fauor*. My *disobedience* hath deserued a great reuenge, but his *obedience* merits a greater weight of mercy: for what can man deserue to suffer, which God, *made man*, cannot merit to haue forgiuen? When I consider the *greatnesse* of thy *Pas-*sion, then doe I see the *truenesse* of that saying: that *Iesus Christ* came into the world to saue the *chiefest sinners*. Darest thou then O *Cain*, say, that thy sins are greater the may be forgiuen? Thou liest like a Murtherer. The mercies of *one Christ*, are able to *forgiue a whole world of Cains*, if they will *beleene and repent*. The sins of all sinners are *finite*, the mercies of *G o d* are *infinite*: Therefore, O *Father*, for the bitter death and bloudy *pas*sion sake, which thy *Son Iesus Christ* hath suffered for mee, and I haue now remembred vnto thee, pardon and

and forgiue thou vnto mee all my sins, and deliuer mee from the curse & vengeance which they haue iustly deserued : and through his *merits*, make me, O Lord, a partaker of thy *mercy*. It is thy *mercy* that I so earnestly *knocke* for. Neither shall mine *importunitie* cease to call, and *knocke*, with the man that would *borrow the loanes*, vntill thou arise and open vnto mee thy *gates of grace*. And if thou wilt not bestow on me the *loanes* ; yet, O Lord, deny mee not the *crummes* of thy *mercy*, and those shall suffice thy *hungry hand-maid*.

And seeing thou requirest nothing for all thy *benefits*, but that I loue thee in the *truth* of my *inward* heart ; (whereof a *new Creature* is the truest *outward* testimonie) and that it is as easie for thee to make me a new Creature, as to bid me to be

besuch: Create in me, O Christ, a new heart, and renew in mee a right spirit: and then thou shalt see how (mortifying old Adam and his corrupt lusts) I will serue thee as thy new Creature, in a new life; after a new way: with a new tongue, and new manners: with new words: and new workes: to the glory of thy Name, and the winning of other sinfull soules vnto the Faith by my deuout example.

Keepe mee for euer, O my Sauour, from the torments of Hell, and Tyranny of the Diuell. And when I am to depart this life, send thy Holy Angels to carry mee, as they did the soule of Lazarus, into thy Kingdome. Receiue me then into that most ioyful Paradise, which thou didst promise vnto the penitent *theefe*: which at his last gaspe vpon the Crosse, so deuoutly begged

ged thy mercy and admission
into thy Kingdome. Grant
this, O *Christ*, for thine owne
names sake: to whom (as it is
most due) I ascribe all glory
and honour, praise and
dominion, both now
and for euer.

Amen.

FINIS.

